Revised and Enlarged Edition

The Signs of the Hypocrites

'Aaed Abdullah Alqarni

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INTRODUCTION

بسم الله الرحمن الرحيم

إِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّاٰتِ أَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُّضْلِلْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ـ

يَا أَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِ وَلَا تَمُوْتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُوْنَ ○ (١٠٢:٣)

يَا أَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ج وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ط إِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ○ (١:٤)

يَا أَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ○ يُّصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ○ (٧١:٣٣)

أَمَّا بَعْدُ! فَإِنَّ خَيْرَ الْحَدِيْثِ كِتَابُ اللّٰهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَشَرَّ الْأُمُوْرِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِي النَّارِ ـ

Surely, praise belongs to Allah. We praise Him and seek His help. And we seek refuge in Him from the evil of ourselves and our misdeeds. He whom Allah guides, none can mislead but He whom He lets go astray, none can guide. And I bear testimony that there is no God but Allah who is One, who has no partner. And I bear witness that Muhammad is His slave and His Messenger ﷺ.

{O you who believe! Fear Allah as He should be feared,

and die not save you be Muslims. (3:102)}

{O mankind! Fear your Lord who created you from a single person, and from him He cheated his mate, and from the twain He spread abroad many men and women. So fear Allah by whom you demand (your rights) of one another, and fear (breaking) kinship of wombs. Surely Allah is ever watchful over you. (4:1)}

{O you who believe! Fear Allah and speak words straight to the point. He will set right your deeds for you and will forgive your sins. And whosoever obeys Allah and His Messenger, he indeed has gained a mighty triumph. (33:70-71)}

To proceed! The best of words is the Book of Allah and the best of paths is the path of Muhammad ﷺ. And the worst of affairs are innovations in religion, and every innovation is a bid'ah,[1] and every bid'ah is straying from the path, and every straying leads to hell.

When Allah sent His Prophet ﷺ and he announced his mission, some people rejected him and some believed. Of the latter kind, some merely put one garb of faith without really believing so that they caused mischief. They are called the Munafiq or hypocrites. A hypocrite is two-faced and such people are the worst of mankind. The Prophet ﷺ said about them, "Surely, the worst of men are the two-faced. Who come to these with a face and to those with another face."[2] The hypocrite will lean towards that which seems profitable and is the most dangerous of men. The history of the Muslims bears witness that they have always suffered at the hands of the hypocrites, and it is the same story today. If a ruler is a hypocrite then Muslims suffer a set back and decline. The Prophet ﷺ warned the Muslims of the hypocrite very often. He said (as narrated by Umar Khattab ؓ "What I fear most for my Ummah is every eloquent-tongued hypocrite."[3]

This is why the Sahabah ؓ and their successors in every generation were ever wary of hypocrisy lest it grow in their

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[1] introducing new thing in religion.

[2] Bukhari # 6058, 7179, Muslim # 100-2526, Tirmidhis # 2025, Abu Dawud # 4782, Ahmad 21307 (narrated by Abu Hurayrah ؓ)

[3] Jami Saghir # 239, Ahmad # 137, Foryabi # 23.

hearts. And every Muslim must always be cautious and fearful of hypocrisy and he must keep away from everything that is liable to grow hypocrisy. Once it encroaches into the heart, it keeps spreading and growing and might even cause a dent in belief and faith leading him to the deepest pit of hell. Alternatively, it might involve him in major sins and he might not repent has a result of which he would go to hell, or, the reward for his deeds might be reduced because of his hypocrisy.

Today, the malady of hypocrisy has made in-roads among the Muslims. This book is meant to induce them to shun hypocritical deeds and to help them recognise the hypocrite. The sincere believer may then protect himself from hypocrisy. The need of the hour is to adhere to Islam and wage jihad against the infidels, but the hypocrites have created innumerable doubts about jihad to such an extent that the Mujahids (warriors) who participate in Jihad are wavering and unsure. Besides, the hypocrites side with the disbelievers so that victory seems a distant, vague dream. Together with the enemies of Islam, the leaders of Islam countries do their bit to harm Islam.

With this background, I have presented a detailed picture of hypocrisy and the signs of the hypocrites that people might recognise them. I hope my effort will benefit me and other Muslims. I have not targetted any individual, organisation or party, but my presentation is of a general nature. They will be recognised who possess these signs. I repeat what the Prophet ﷺ used to say when he had to comment on a people, "What will happen to a people who place conditions (that are not found in Allah's Book)?"●

Hypocrisy grows on neglecting the fard (obligatory) deeds and perpetrating the unlawful and forbidden.●

This book is based on the work of Aa'id Abdullah Al-Qarni, Thalāthūn Alāmah lil-Munafiqin.

● Bukhari # 456, 1493, 2735, etc.

● Muhammad Ibn Salih al-Harbi in Wujub as Salah Ma'al-jama'aah fil Masjid p.26

DEFINITION OF HYPOCRISY

(The Arabic word Nifaq means hypocrisy)

The dictionary meaning of نَافَقَ فِيْ دِيْنِهِ is he played the hypocrite in religion. The word Munafiq is derived from Nafiqa! It means the hole of the wild rat that it conceals with just enough mud that would give in when it strikes its head on it. It keeps this side concealed and the other disclosed. The Munafiq, or the hypocrite, is so-called because he conceals disbelief and discloses (the other side) his faith. Hasan رحمة الله عليه defined hypocrisy thus,

كَانَ يُقَالُ النِّفَاقُ اخْتِلَافُ السِّرِّ وَالْعَلَانِيَةِ وَالْقَوْلِ وَالْعَمَلِ وَالْمُدْخَلِ وَالْمَخْرَجِ وَكَانَ يُقَالُ اُسُّ النِّفَاقِ الَّذِيْ يُبْنٰى عَلَيْهِ النِّفَاقُ الْكَذِبُ۔

"It is said that hypocrisy is the difference between the secret and the apparent, between the word and the deed, and between the entry and the exit. And it is said that the base of hypocrisy on which it is raised is falsehood."●

● Farabi, Sifatul Munafiq #50.

KINDS OF HYPOCRISY

There are two kinds of hypocrisy:

That which concerns belief, and that which is put in practice.

1: Hypocrisy in belief is to value the convictions of the infidels, to associate partners with Allah, to despise Allah's Messenger ﷺ and to conceal it but pretend to have faith and love for him, to practice contrary to the declaration of faith, to prefer another than Allah for Judgement and to prefer the command for one other than the Prophet ﷺ.

Such people were undoubtedly infidels. They had concealed disbelief for personal motives to promote their blameworthy aims. Instead of defending religion, they tried to smother the faith of the Muslims and cast-doubt in their minds about the Prophet ﷺ. Sometimes they fought against the Muslims out of hatred and jealousy but when their motives demanded it, they displayed immense love for the Muslims.

2: Practical hypocrisy does not expel a person from Islam but makes him resemble a hypocrite. He has one of the signs of hypocrisy, like falsehood. Betrayal of trust, breaking a promise, abusing and reviling, and so on. It is the consensus of the ulama that such a person does not come out of the folds of Islam but is definitely a great sinner and there always is the likelihood of his becoming a hypocrite in belief.

Hafiz Abdus Salaam Ibn Muhammad says about it, "If a believer happens to commit these sins once in a while then he does not classify as a hypocrite because believers are also prone to commit sins. But, if the sin is committed habitually then the person is a hypocrite. If all these signs are found in anyone then it is impossible that he believe in Allah and His Messenger ﷺ sincerely. Thus, if he is a confirmed liar, he never fulfils his promise, he is given to betray then he is not only a hypocrite in practice but also in belief, because faith is included in speech and in promise. Falsehood is alien to believers. Allah, the exalted, says:

إِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ وَأُولٰٓئِكَ هُمُ الْكٰذِبُوْنَ ○

{Only they forge lies, who believe not in the revelations of Allah, and those they are the liars.} (16:105)

The Prophet ﷺ said,

إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِىْ إِلَى الْفُجُوْرِ وَإِنَّ الْفُجُوْرَ يَهْدِىْ إِلَى النَّارِ۔

'Keep away from falsehood, for, falsehood leads to immorality and immorality leads to hell.❶

THE BEGINNINGS OF HYPOCRISY

History reveals that one of the following three things cause hypocrisy to grow.

1: **Greed.** When Islam gains ground and spreads and Muslims have the power to decide, some sick souls surface and intrude in high ranks to further their nefarious designs.
2: **Jealousy**. Some of the people who intrude into Muslim ranks bear malice towards Islam and the Muslims they try to harm Islam through deception. They pretend to embrace Islam to save their skins but profess disbelief inwardly and are very jealous and wicked inside. Outwardly, they express love for Muslims and show that they have a missionary zeal.
3: **Trial**. When the believers face trials through persecution at the hands of tyrants and are consigned to death because of their belief, only the sincere persevere. The hypocrites seek refuge with the disbelievers.

SIGNS OF HYPOCRISY AND THEIR DEEDS

The Prophet ﷺ said about four things that one who possesses them is a hypocrite. These four things are not the

❶ Bukhari # 6094, Muslim # 105-2607, Tirmidhi # 1971, Abū Dawud # 4989, Darami # 2715, Muwatta Malik # 18 in speech (56:1[illegible] Ahmad 1|384, 42 (Narrated by Abdullah Ibn Mas'ud.) The quotation of Hafiz Abdus Salaaam is from Sharah Kitab ul-jami min bulooghul-Marām p154.

signs of hypocrisy in belief and the perpetrator is not cast out of Islam, but they are signs of hypocrisy in practice and the perpetrator is a sinner and a disobedient. However, one who continues to behave in this way will end up as a hypocrite in belief. The Prophet ﷺ made mention of these because they are important and are generally found in the hypocrites, otherwise there are many other signs that were perpetrated in the Prophet ﷺ times. The Qur'an mentions them at different places.

In one of his sayings, the Prophet ﷺ named only three signs: falsehood, betrayal and cheating. Actually, dishonesty is of three kinds: in speech, indeed and in intention, they are respectively: falsehood betrayal of trust and breaking of promise. When trust is missing, faith vanishes. I will try to elaborate on all the signs and deeds of hypocrisy in the light of the Qur'an the Hadith and the Sayings of the Sahabah ﷺ and their successors down the generation.

1. FALSEHOOD

Lying is the root of all evil. It leads to hell. It brings disgrace. It belies testimony and is the base of hypocrisy and disbelief. The Prophet ﷺ said.

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِىْ إِلَى الْبِرِّ يَهْدِىْ إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيْقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِىْ إِلَى الْفُجُوْرِ وَإِنَّ الْفُجُوْرَ يَهْدِىْ إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا

"You must be truthful, for truth guides to piety and piety leads to paradise. And if a man does not cease to speak the truth and is motivated by truth, he is recorded with Allah as the truthful. And avoid falsehood, for, falsehood leads to immodesty and immodesty leads to hell. And a person does not cease to speak lies and be motivated by it without being recorded with Allah as a liar."●

● Bukhari # 6094, Muslim # 105-2607. Tirmidhi # 1971, Abu Dawud # 4989, Dārami # 2715, Muwatta Malik # 18 56,15 - in speech, Ahmad 1/384, 432.

He also said,

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ.

"Four things! He who possesses them is a pure hypocrite. And he who possesses one of them, has one peculiarity of hypocrisy till he gives it up. (There are:) when he is trusted, he betrays the trust, when he speaks he lies, when he promises, he goes back on his word, and when he disputes, he resorts to abuse."❶

He may offer the Salāh regularly and fast without break and call himself a Muslim, but if he perpetrates these things then he is a hypocrite in the true sense.

According to a Hadith narrated by Abu Hurairah ﷺ when the Prophet ﷺ outlined the three characteristics, someone asked, "O Messenger even if only one remains?" He said, "It does not cease to be in his heart as long as there remains something of it in him."❷

And Allah describes the conduct of the hypocrites:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ۝ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ۝

{And of mankind there are some who say, "we believe in Allah and the Last Day," While (in fact) they are not believers. They seek to deceive Allah and those who believe, whereas they deceive not but themselves, but they perceive (it) not. In their hearts is a disease, so Allah has increased their disease, and for them is a painful chastisement, because they have been lying.}

(2:8-10)

The hypocrites lie with thie tongues but Allah discloses what their hearts hold. Lying is such a malady that if it is not

❶ Muslim # 59-107.

❷ Sifatun Nifaq wa nat ul-Munafiq # 43, Faryabi: Sifat ul-Munafiq#4.

hecked, it goes on aggravating. Several lies are told to onceal one and though truth may push one into trial, the ıltimate result is always good as happened with Ka'b Ibn Maalik ﷺ. In the present times, some people maintain that to peak lies is rewarding. What doubt remains after that their ıypocrisy. To speak lies is sinful and hypocritical, Allah says:

وَاللّٰهُ يَشْهَدُ إِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ○

{And Allah bears witness that the hypocrites are surely liars.} (63:1)

A false joke, jest and story are also in the same lassification.

The Prophet ﷺ said "Woe to one who lies, who lies when e speaks that people may laugh. Woe to him, Woe to him."●

However, three kinds of lies are not included. They are: to ell a lie to reconcile Muslims with each other, to lie in war, nd husband and wife lying to one another. The Prophet ﷺ aid "I do not count it as a lie," and he named each of the three hings.●

A person may reconcile two differing men by telling one hat the other speaks highly of him and saying similar things o the other. In war, one may issue encouraging statements ike 'So many disbelievers are killed,' 'reinforcements are on he way.' And a husband and wife may lie to one another to ncrease their mutual love.

Any lie apart from this is hypocrisy. It may be ight-hearted or serious, out of necessity or to fool others, to nstigate the rulers against someone, to alter a religious uling, to forge a Hadith, to attribute reward against a piety n one's own, to convey false news of war that is fought else vhere, the Hadith speaks of 'lying in war' only in the very ountry where it is fought, like Afghanistan or Kashmir,

In order to encourage the Mujahidin (warriors) and boost heir moral or to demoralize the enemy.

The root cause of hypocrisy is false hood. The other sign of ıypocrisy also arise because of falsehood. Hence, we must do

● Abu Dawud # 4990, Tirmidhi# 2315, Ahmad 5/5 7, Jami Saghir # 7136. (Narrated by Mu'awiyah Ibn Haydah.)

● Abu Dawud # 4921, Jami Saghir # 7170 narrated Umm Kulthum bint Uqbah).

our outmost to avoid it so that there is no share of hypocrisy in our record of deeds.

FALSE OATH TO PROMOTE SALES OR TO PROTECT ONESELF

The hypocrites are quick to take false oaths in order to protect themselves.

اتَّخَذُوٓا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ○

(They have taken their oaths as a shield, so they bar (others) from the way of Allah, for them shall be a humiliating chastisement.) (58:16)

اتَّخَذُوٓا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللّٰهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا يَعْمَلُونَ ○

(They have taken their oaths as a shield, so that they may bar (others) from the way of Allah. Surely vile is that what they have been doing.) (63:2)

Zayd Ibn Arqam ﷺ said, "I was with my uncle when I heard Abdullah Ibn Ubayy Ibn Salul say (to his henchmen) that they should not spend on those people who were with the Prophet ﷺ unless they separate from him. He also said, 'when we reach Madinah we will drive away the disgraced people (referring to Muhammad ﷺ) and his Sahabah ﷺ from Madinah.' I told my uncle of this and he informed the Prophet ﷺ about it. He summoned Abdullah Ibn Ubayy Ibn Salul and this henchmen, but they affirmed on oath that they had said nothing of the sort. So, the Prophet ﷺ accepted his word but rejected mine. This caused me untold grief and I retired to my home. Soon, Allah revealed the Surah (Al-Munāfiqūn, 63) from إِذَا جَآءَكَ الْمُنٰفِقُونَ to وَلٰكِنَّ الْمُنٰفِقِينَ لَا يَعْلَمُونَ. The Prophet ﷺ sent for me and recited this Surah to me. He said, 'Allah has proved you true."❶

False oath is a sign of hypocrisy and also a major sin. The Prophet ﷺ said, "the major sins are: associating partners, killing anyone and a false oath."❷

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❶ Bukhari# 4900 to 4904, Muslim # 1-22772

❷ Bukhari # 6675, Tirmidhi # 3021, Nasa'i # 4015, Darami # 2360, Ahmad 2/201 (Narrated Abdullah Ibn Amr).

If any one lies in order to promote his sale then he too falls ınder the purview of this Hadith. The Prophet ﷺ said: "There re three to whom Allah will not speak on the day of :surrection, not look at them: a man who swears over his rice that he was getting more than what he gets (for his ıerchandise) and he lies. And a man who takes a false oath ter asr in order that he might flee with a Muslim's property : that moment."●

A version in Muslim, also has the words, "and Allah will ɔt purify them and for them is a painful punishment and a ıan who disposes of his merchandise after taking a false oath ıd ends (the transaction)."●

ALSE TESTIMONY

A false testimony is both a major sin and hypocrisy ecause it is a falsehood. The Prophet ﷺ said, "The gravest of ajor sins are ascribing partner to Allah, disobeying parents aying someone and false testimony, False testimony! False stimony!"

ALSE EXCUSE

The hypocrites also use false pretext. Allah says:

وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ○

{And among them is he who says, "Give me leave and do not tempt me." Behold, they have (already) taken into temptation. And surely Hell encompasses the disbelievers} (9:49)

The Prophet ﷺ was occupied in the preparation for the attle of Tabuk. He said to the chief of Banu Salama, Jadd Ibn ays, "Are you ready to engage Banu Al-Asfar?" He said, "Do ɔu permit me not to participate in jihad? Do not involve me a trial. By Allah, my people know that no one loves women ; I do, and I fear I might not withhold myself on seeing the omen of Banu Asfar."

The Prophet ﷺ turned away from him and said: "I give

Bukhari # 2369, Muslim 108 124 Abu Dawud # 3474, Nasa'i # 4462, Ibn Majah # 2207, Ahmad 2/253. Narrated: Abu Hurayrah.

Muslim # 108-173

you permission." Afterwards, this verse was revealed concerning this man, Jadd Ibn Qays.[1]

Any word or deed that has something of a lie in it is a major sin. This is why Allah has said that a painful punishment awaits the hypocrites, those who sell by telling lies and other liars. He says:

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ○

{And for them is a painful chastisement because they have been lying.} (2:10)

[1] Tafsir Ibn Kathir Surah Tawbah (9: 49)

TO ABUSE (OTHERS)

Allah's Messenger ﷺ said, "A believer is not one who unts, nor one who reviles, nor one who is immoral, nor one ho is shameless."●

We have seen also the Prophet's ﷺ saying that if anyone ossesses four things then he is a hypocrite and one of these is at he abuses when he quarrels.●

While it is allowed to avenge an abuse and it does not assify as hypocrisy, it is not allowed to exceed or to forge lsehood. The Prophet ﷺ said: "When two men revile one iother, whatever they say is against the first one as long as e wronged-one does not transgress (in seeking revenge)."●

If the wronged-one forges a lie against the initiator then th are hypocritical. The Prophet ﷺ said: "The two people ho revile one another are both devilish, abusers and liars."●

But, if he endures patiently then it is good for him. Allah ys:

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ○

{And whosoever defends himself after he has been wronged, so those against them there is no way (of blame).} (42:41)

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ○

{And whoever bears patiently and forgives that surely is of the firmness of purposes} (42:43)

One may abuse a disbeliever and it is not a sign of ypocrisy to do it. During, the peace of Hudaybiyah, the fidel Urwah said (to the Prophet ﷺ), "By Allah , I see the. ces belong to different tribes. They will desert you and leave

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Tirmidhi # 1977, Ahmad 1/405, Bayhaqi # 5149 (narrated Ibn Mas'ud ﷺ).

In the beginning of the previous chapter. Hadith of Bukhari, Muslim, Abu Dawud, Nasai, Tirmdhi, Ahmad.

Muslim #68-2587, Abu Dawud # 4894, Tirmidhi # 1981 Ahmad 2/235. (narrated Abu Hurayrah ﷺ).

Ibn Hibban # Targhib Tarhib # 4207.

you alone." At that Abu Bakr ﷺ abused him, "(Go!) Lick the clitoris of Laat. Shall we desert him and leave him alone?... "[1]

RETRACTING A COVENANT

Allah says about promises:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ○

{And fulfil (your) covenant, surely the covenant shall be questioned of} (17:34)

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ج كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا ○

{Abiding therein, there shall be for them what they desire. It is a promise from your Lord to be asked for.} (25:16)

This promise will be made good and the believers will demand it in the same way as a creditor demands his money. The believers are those who fulfil their promises. Allah says:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ○

{And those who of their trusts and covenants are preservers} (23:8)

But, the hypocrites do not fulfil their promises.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ○

{And certainly they had made a covenant with Allah a foretime, (that) they would not turn (their) backs. And a covenant with Allah shall be questioned of} (33:115)

The hypocrites had promised to Allah and His Messenger ﷺ that they would not show their backs during the war, but they failed to keep their promise.

One of them had promised to give some charity if Allah gave him wealth, but he went back on his promise. The same kind of people exist today who spend lavishly on musical evenings, but only make vain promises to give charity if Allah grants them wealth. Allah says:

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ○ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ○

فَاَعْقَبَهُمْ نِفَاقًا فِيْ قُلُوْبِهِمْ اِلٰى يَوْمِ يَلْقَوْنَهٗ بِمَآ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ۝

{And of them are some who have made a covenant with Allah (saying), "If He gives us out of His bounty, we will certainly give alms and be of the righteous." Yet, when He gave them of His bounty, they became niggardly of it, and turned away, while they were averse. Hence He put hypocrisy into their hearts, until the day they meet Him, because they went back on that (word) which they had promised with Allah, and because they used to lie.} (9:75-77)

'Going back on one's word' is a sign of hypocrisy. The Prophet ﷺ said: as we have seen, that there are three signs of a hypocrite: he lies when he speaks he betrays when he promises or makes a covenant and if he is trusted, he proves treacherous.●

The Prophet ﷺ also said: "He who is not faithful to his trust, has no faith and he who is not true to his promise, has no religion."●

This Hadith speaks of all kinds of promises a man makes including one to meet someone somewhere. Allah says:

وَاِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ وَاَشْهَدَهُمْ عَلٰٓى اَنْفُسِهِمْ اَلَسْتُ بِرَبِّكُمْ ۭ قَالُوْا بَلٰى شَهِدْنَا اَنْ تَقُوْلُوْا يَوْمَ الْقِيٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَ ۝

{And when your Lord drew forth from the children of Aadam from their loins their descendants, and made them bear witness about themselves (saying), "Am I not your Lord?" They said, "yes we bear witness." (That was), lest you should say on the day of resurrection, "Indeed, we were unaware of this."} (7:172)

However, if a person is unable to fulfil his promise in spite of his best effort then he is not liable to punishment. It is as

● Bukhari # 23, Muslim # 59-107, Tirmihi # 263/ Nasa'i # 5024, Ahmad 2/357. (narrated: Abu Hurayrah ﷺ).

● Ahmad 3/154 #11935), Tami, Saghir # 7179, Bayhazi in Shab u,l-Eeman # 4354. (narrated: Anas ﷺ).

Allah says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

{Allah does not charge a soul save to its capacity.}

(2:286)

TO BETRAY (A TRUST)

To be faithful to one's trust is an attribute of a Muslim. Even before he was commissioned, the Prophet ﷺ was known as Amin and Sadiq (trust worthy and truthful).

Allah commands the believers to be faithful to their trusts.

إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

{Surely Allah commands you that you restore the trusts to their owners.} (4:58)

Allah has mentioned often in the Qur'an that the believer is faithful to his trusts. When he names the successful inheritors of paradise, he says:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ○

{And those who preserve their trusts and their covenant.} (70:32)

And to be unfaithful to trusts is a major sign of hypocrisy. The Prophet ﷺ said: "The signs of a hypocrite are three: when he speaks, he lies. When he promises, he goes against it. And, when he is entrusted, he betrays."●

He also said that one who betrays his trust has no faith and one who breaks his promise has no religion.●

The meaning of amanah (trust) is very wide it is not merely to keep some material in trust. The following form part of trusts:

1. **ENTRUSTING MONEY OR PROPERTY**

This is what the verse covers:

وَمِنْ أَهْلِ الْكِتَٰبِ مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ
بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ
عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ○

{And of the people of the Book is he who if you trust

● Bukhari # 73, Muslim 59-107, Tirmidhi # 2631, Ahmad 2/357 Nasa'i # 5026, (Narrated: Abu Hurayrah ؓ).

● Ahmad 3/154 Bayhaqi # 4354 (narrated Anas ؓ).

ı with a heap of wealth, will restore it to you, and of
m is he who if you trust him with a single dinar,
uld not restore it to you, unless you are ever present
re to demand it. That is because they say, "There is
blame on us in the matter of the illiterates (gentiles)."
d they forge a lie against Allah, while they know it.}
(3:75)

ː verse speaks of wealth as a trust like it is understood
mon parlance.

GION AS A TRUST

h has declared that the Shari'ah is a trust with us. we
reserve it and not be treacherous otherwise we will not
Muslims, but polytheists or hypocrites. Allah says:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ○

rely we offered the trust to the heavens and the earth
l the mountains, but they refused to undertake it and
e afraid of it, and man undertook it. Surely, he is
y unjust, foolish.} (33:72)

e, the trust includes the commands of Shari'ah, the
ory fard and wajib duties discharging which fetches
and neglecting them makes one liable to punishment.

لِيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَيَتُوْبَ
عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ○

at Allah may chastise the hypocritical men and
ocritical women and the Mushrik men and the
shrik women, and that Allah may relent towards the
eving men and the believing women. And Allah is
r Forgiving, Merciful.} (33:73)

h has decided that the hypocrite's hypocrisy, the
k's polytheism or idolatry and the believer's faith may
ː obvious. And he may reward or punish them.

RET OR CONVERSATION AS A TRUST:

person confides in another then that is a trust with him
is not allowed to disclose it to anyone else. When the

Prophet ﷺ sent Lubabah Ibn Abdul Mundhir ؓ to Banu Qurayzah to command them to come down from their forts, they sought his advice and he pointed out to his throat, indicating that they would be executed. So, Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ۝

{O you who believe! Betray not Allah and the Messenger, nor betray your trusts, while you know.}

(8:27)

That their necks would be severed was a trust with him, but he failed to preserve it. When this verse was revealed, he bound himself to a pillar in Masjid Nabawi vowing not to eat anything nor release himself till Allah accepted his repentance. After nine days, he became unconscious and Allah accepted his repentance.[1]

If a person looks here and there before he speaks to another then his words are a trust with him. The Prophet ﷺ said: "When a person speaks and turns (here and there) then it is a trust."[2]

In the same way a meeting or a consultation is a trust as long as permission is not granted to make the proceedings public of course, if a conspiracy is hatched, say, to kill someone, then such a meeting is not a trust. The Prophet ﷺ said, "Meetings are trusts except three kinds of meetings (that resolve) to shed blood, to commit indecency and to misappropriate someone's property."[3]

In fact it is fard to disclose the proceedings of meetings where evil things are decided to be done so that people do not suffer unnecessarily. Also, it is not allowed to anyone to compel a member of the meeting to disclose its proceedings. The private life of a couple is also a trust. The Prophet ﷺ said, "The greatest (breach) of the trusts in Allah's sight on the day of resurrection is a man approaching his wife and the woman

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[1] Tafsir Ibn Kathir verse 27 of al Anfal.

[2] Abu Dawud # 4868, Tirmidhi #1959, Ahmad 3/379, Jami Saghir# 486. (Narrated: Jabir ؓ).

[3] Abu Dawud # 4869, Tirmidhi # 1959 Ahmad 3/342 Jami Saghir # 6678 (Narrated: Jabir).

coming to him. Then he publicises her secrets."●

4. RESPONSIBILITIES AND OFFICES AS TRUST:

On the occasion of the conquest of Makkah, the Prophet ﷺ asked for the key to the Ka'bah and opened its door. As he was coming out, this verse was revealed:

إِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمَانَاتِ اِلَىٰ اَهْلِهَا

{Surely Allah commands you that you restore the trusts to their owners} (4:58)

Sayyidina Abbas ؓ had suggested that he should be entrusted the key too in addition to the office of providing water that he already held. But the Prophet ﷺ restored the key to Uthman Ibn Talha ؓ.●

The trust was restored to him. The office should be given to one who is qualified for it. Before entrusting anyone with a responsibility or an office, he must be examined whether he is worthy of it or not if the person who hands it over without examining him then he himself betrays his trust. And one who is given the responsibility must do his best to discharge it honestly otherwise he is treacherous. Examples are an amir a teacher, a treasurer or any other office. They must be honest and sincere in their leadership, teaching, handling of cash, and other responsibilities, otherwise they commit breach of trust.

The Prophet ﷺ said to Abu Dharr ؓ "O Abu Dharr, you are weak while this is a trust. On the day of resurrection, it may cause disgrace and regret except to one who takes it justly and gives the right due against it."●

● Muslims # 124-1438, Abu Dawud # 4870, Ahmad 3/69. (Narrated Abu Sa'eed Khudri ؓ).

● Tafsir Ibn Kathir against this verse.

● Muslim # 16-1825, Ahmad 5/173, Jami Saghir # 7823. (Narrated: Abu Dharr ؓ)

TO DECEIVE

No religion approves deception. Islam retains every good thing and abolishes every thing that is bad. The Prophet ﷺ laid down a common principle when he said, "He who deceives does not belong to us."❶

And whenever he sent an army, he instructed the amir (or the commander) to refrain from deceiving anyone. He would instruct him particularly to fear Allah and to be a well-wisher of the Muslims accompanying him. He would say, "Fight in the name of Allah, in His path. Fight him who rejects Allah. And do not betray, do not deceive, do not mutilate and do not kill children."❷

He gave the instruction not to deceive to every advancing army, small unit or a caravan. If anyone deceives after concluding a covenant whether with the Muslims or the disbelievers with the amir or with his subordinates then he does have a major sign of hypocrisy in him. The Prophet ﷺ said, "If anyone possesses four things then he is a hypocrite in the real sense. And he who possesses one of them, has one trait of hypocrisy in him till he abandons it. (They are:) When he is entrusted, he betrays. When he speaks, he lies. When he promises, he breaches it. And when he quarrels, he abuses."❸

The Prophet ﷺ said "On the day of resurrection, every deceiver will have a banner by his back whereby he would be recognised. It will be said that he is the deceiver of so-and-so."❹

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❶ Muslim # 101-164, Tirmidhi # 1315, Abu Dawud # 3452 Ibn Majah # 2224, Ahmad 2/50m 232, (Narrated Abu Hurayrah ﷺ).

❷ Muslim # 3-1731, Abu Dawud # 2612, Tirmidhi # 1617, Ibn Majah # 2858, Ahmad 5/358, (Narrated: Buraydah ﷺ).

❸ Bukhari # 34, Muslim # 58-106, Abu Dawud # 4468, Nasai # 5023, Tirmidhi # 2632, Ahmad 2/182 (Narrated Abdullah Ibn Amr.)

❹ Bukhari # 3188, 6177 (Narrated: Ibn Umar ﷺ).

NEGLECT OF THE SALAH

After reciting the Kalimah Shahadah, Salāh is the base of lam and if anyone does not observe it intentionally then he out of the folds of Islām and it is allowed to kill him. The ophet ﷺ said, "I have been commanded to fight against the ople till they testify that there is no God but Allah and that m Allah's Messenger, and they establish the Salāh and pay e Zakah. When they do that, they have protected from me eir blood and their properties, save that (they will give) the ghts of Islam, and their reckoning will be in Allah's nds."●

He also said, "Between a man, and polytheism and sbelief is neglect of the Salāh."●

The hypocrites also offered the Salāh lest they be counted nong the disbelievers, but they were lethargic and there ere shortcomings in their Salāh of certain people (he med) was hypocritical. The hypocrites were distinguished these shortcomings in the Salāh:

BEING LETHARGIC AND LATE-COMERS:

It is the attribute of the believer that he preserves the lāh, observes it on time, comes to it willingly and performs her forms of worship with zeal. Allah says:

وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ۝

{And those who of their Salāhs are observant.} (23:9)

The Prophet ﷺ would wake up for the Salāh with zeal. meone asked Sayyidah Ayshah رضی اللہ تعالیٰ عنہا "when did he ake up for the Salāh?" She said, "when he heard the cock ow, he would get up and offer the Salāh."●

According to a version, "He woke up with a yearning." He fered the Tahajjud and never showed laziness. Sa'eed Ibn usayyib ؓ said about himself that for forty years when the

Bukhari # 1399, Abu Dawud # 1556, Nasai # 3092. Ahmad 1/19. (Narrated Abu Hurayrah ؓ).

Muslim# 82-134, Abu Dawud # 4678, Tirmidhi # 2618 Ibn Majah # 1078. Ahmad 3/370. (Narrated Jabir).

Muslim # 131-741, Bukhari # 1132.

Muadhdhin called the Adhan of the fajr, he already was in the Masjid Nabawi.●

Allah says about the hypocrites:

إِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوْٓا إِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى يُرَآءُوْنَ النَّاسَ لَا يَذْكُرُوْنَ اللّٰهَ إِلَّا قَلِيْلًا ○

{The hypocrites seek to deceive Allah, whereas He will involve them in deception. And when they stand up for prayer, they stand up lazily they do it to be seen by (other) people, and they remember not Allah but a little.} (4:142)

وَلَا يَأْتُوْنَ الصَّلٰوةَ إِلَّا وَهُمْ كُسَالٰى وَلَا يُنْفِقُوْنَ إِلَّا وَهُمْ كٰرِهُوْنَ ○

{And that they come not to offer the Salāh but sluggishly, and that they expend not but unwillingly.} (9:54)

Anas bin Maalik ﷺ narrated that he heard Allah's Messenger ﷺ say, "This is the Salāh of the hypocrite: he sits awaiting the sun (to set) till when it is between the two horns of the devil (and turns yellow), he rises and offers it the four raka'at, not mentioning (Allah) there in but a little."●

The version in Abū Dawūd says that he repeated, "This Salāh of the hypocrite," three times and said that the hypocrite sits till the sun turns yellow.●

2. OFFERING SALĀH AT ONE JUMP

The believers are humble and attentive in their Salāh. Such people will be successful.

قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ ○ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ○

{Prosperous indeed are the Believers, Those who in their Salāh are humble.} (23:1-2)

Without humbleness and attentiveness, the Salāh fetches no reward. If anyone hurries through the Salāh then it is no Salāh as we will see in the next Hadith.

Rifa'ah Ibn Rafi ﷺ narrated that while Allah's Messenger

● Kitab uz-Zuhd pp458-9.

● Muslim # 195-622, Abu Dawud # 413, Tirmidhi # 160, Nasa'i 512, Ahmad 3/149.

● Abu Dawud # 413.

was seated in the mosque one day and they were also ted around him, a man came in. He seemed to be a ager. He faced the Qiblah and offered two taka'at standing r Allah's Messenger ﷺ and he made his Salāh very light. did not perfect his ruku and Sujūd. When he finished, he ne and offered Salaam to the Prophet ﷺ and the people ound). He responded, "And to you" and said, "Go and offer Salāh, for you have not offered it." So he went and eated the like of what he had offered. Allah's Messenger observed his Salāh intently and the man could not fathom at defect he detected in it. When he finished his Salāh he ne again and offered Salaam to Allah's Messenger ﷺ and people around. He said, "and to you! But, go and offer the āh, for, you have not offered it." So he repeated it.... Three es..[1]

This is how the hypocrite offers the Salāh about which we e seen the hadith: "This is the Salāh of the hypocrite... he s not mention Allah therein but a little."

If he does not go through the postures of standing, bowing l prostration calmly then his praying is like a hen pecking he seeds spread on the ground.

In these times, some people make a symbolic bowing and stration in Salāh. We must be cautious lest our Salāh be cted and resemble the hypocrites which is only to be seen men so that they are not bracketed with the infidels. Allah s of such worshippers:

فَوَيْلٌ لِّلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ يُرَاءُونَ ۝

{Then woe to (such) performers of Salāh, who are heedless of their Salāh, to those who make a display, and refuse (even) a small assistance (to others).} (107:4-7)

They are worshippers yet they face destruction. Their āh is just in name, shorn of little mention of Allah, lacks nbleness of heart, is offered out of time and there is no nness. Or, they are irregular at offering it, or have ceased offer it.

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[1] irmidhi # 303. (Narrated: Rifa'ah ﷺ) but (Narrated Abu Hurayrah) ukhari # 757, Muslim 45-397, Abu Dawūd # 856 (Rifa'ah) Nasa'i # 054, Ibn Majah # 1060, Ahmad 2/437.

3. TO REGARD SALĀH A BURDEN

The Salāh with the congregation is fard on every Muslim man who is free, sane, mature, healthy. If he does not attend without a reason valid in Shari'ah then his Salāh is not approved. There are many sayings of the Prophet ﷺ and his Sahabah ﷺ that confirm this statement.

Ibn Abbas ﷺ narrated that the Prophet ﷺ said, "He who hears the Adhan but does not come to it, for him is no Salāh unless he has a reason."❶

Ibn Mas'ud ﷺ narrated to the same effect.❷

Ali ﷺ said, "there is no Salāh for the neighbour of the mosque, except in the mosque. Someone asked, "who is the mosque's neighbour?" He said: "One who hears the call (adhan)."❸

To stay from the Salāh is the conduct of the hypocrite. Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "By Him in whose hand is my soul, I did resolve to give instructions for wood to be gathered, then for the Salāh for which the adhan may be called. Then I would command a man to lead the people (in Salāh) and I would go after the men (who stay away from the Salāh) and burn down their homes over them. By Him in whose hand is my soul, were any of them to know that he would find a fat meaty bone or a pair of good sheep's hoofs, he would surely come to the (Salāh of) isha! "❹

He also said, "The most burdensome Salāh for the hypocrite is the Salāh of Isha and of Fajr. If they knew what is given (in reward) for them then they would come to them even though they have to drag themselves. Indeed, I resolved to command for the Salāh to begin and for a man to lead the others. Then I would go with some men carrying with them dry wood to the people who do not present themselves for the Salāh, and I would burn down their homes over them with fire."❺

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❶ Abu Dawud # 551, Ibn Majah # 93, Daaraqutni.

❷ Musannaf Ibn Abu Shaybah 1/345,

❸ Musnaff Abdur Razzaq 1/497, 498

❹ Bukhari # 644, Muslim # 651-251, Abu Dawūd # 548, Tirmidhi # 217, Nasa'i 84, Ibn Majah # 791.

❺ Muslim # 651-252s, Bukhari # 657, Abu Dawūd # 548, 549 (Narrated: Abu Hurayrah ﷺ).

According to another Hadith, he said: "were it not for the women and children in the homes, I would begin the Salah of Isha and command my young men to burn down with fire whatever is in the homes. (of the absentees from the Salah)."●

He only abstained from doing it because of the women and children to whom he was merciful. The congregational Salah is not fard on them. He who goes out of the mosque after the adhan not to return to it is a hypocrite.

Allah's Messenger ﷺ said, "No one who hears the call in this my mosque and goes out to attend to a need without returning is nothing but a hypocrite."●

The hypocrites find the Salah of fajr and Isha burdensome because they are sleepy at these hours. Here lies the difference between the hours. Here lies the difference between the believer and the hypocrite. The former will wait for the Salah of Isha till midnight too. The Sahabah ﷺ prayed the Isha late into the night sometimes and the fajr just as down set in and it still was dark. If anyone of them was ill, two men carried him to the mosque. Ibn Mas'ud ﷺ narrated, "Indeed, I observed that among us, none stayed behind from the Salah except the known hypocrite or a sick person. If he was sick, he walked between two men to come to the Salah."●

4. FAILING TO PRAY FRIDAY THREE TIMES WITHOUT EXCUSE

Allah has made Friday obligatory for the Muslims in order to train and purify them, to refresh in their minds the Islamic commands and the knowledge of Shari'ah and to receive admonition and advice. The Prophet ﷺ enumerated many merits of Friday. And Allah says:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ○

(O you who believe, when the call is made for the (congregational) Salah on Friday, hasten to the

● Ahmad # 8441, Narrated: Abu Hurayrah ﷺ).

● Sifat un Nifaq wa natul Munafiq # 60, Mu'ajam Awsat 4/149, 150, Musannaf Abdu Razzaq 1/58. (Narrated: Abu Hurayrah ﷺ).

● Muslim # 654-256, Abu Dawud # 550, Nasai # 850 Ibn Majah # Ahmad 1/414.

remembrance of Allah and leave off your trading. That is better for you, if you know.} (62:9)

A Muslim is careful to observe the Friday Salāh and he keeps away from hypocrisy. One who misses three Friday Salāhs is recorded as a hypocrite and Allah puts a seal on his heart. The Prophet ﷺ said, "people must cease to miss their Fridays else Allah will apply a seal on their hearts. Then they will become those who are neglectful."

The Prophet ﷺ also said: "He who misses three Fridays without an excuse will be recorded among the hypocrites."

Now, imagine about one who does not pray the Friday Salāh at all. What kind of a seal will be applied on his heart? Let him think among which people will he be counted.

5. MAKING LITTLE MENTION OF ALLAHS

Allah has commanded us to make much Dhikr:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ۝

{So remember me, I shall remember you} (2:152)

..... وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ۝

{And the men who remember Allah much and the women who remember-Allah has prepared forgiveness and a mighty reward for them.} (33:35)

As for the hypocrites, they make little mention of Allah:

وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ۝

{And when they stand up for prayer, they stand up lazily they do it to be seen by (other) people, and they remember not Allah but a little.} (4:142)

And, we have read in the preceding pages the saying of the Prophet ﷺ, "This is the Salāh of the hypocrite.. he makes not mention of Allah therein but a little."[1]

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[1] Muslim # 195-622, Abu Dawud # 413, Tirmidhi # 160 Nasa'i # 512, Ahmad 3/149. (Narrated: Anas bin Malik ؓ).

THOSE WHO REMEMBER ALLAH MUCH

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "He who remembers Allah often is indeed free of hypocrisy."❶

The people who remember and mention Allah much make supplication in the Salāh, recite the Qur'an, make Dhikr during Hajj observe the rota of prayer, specified recitals and prescribed supplication for morning, coming and other times like riding, when there is a thunderstorm, on entering the mosque, while eating and drinking and at every time that the Prophet ﷺ made a supplication. The Prophet ﷺ mentioned the merits of Allah's Dhikr when he said, "Shall I not inform you of the best of your deeds, and the purest of them in the sight of your Master, that sun raise your degrees to the highest, and is better for you than spending gold and silver, and is better for you than that you should encounter the enemy and you cut off their necks and they cut off your necks? The Sahabah ﷺ said, "Of course," and he said, "(It is) Dhikr of Allah the exalted."❷ (Remembering Him).

Many Ahadith speak of the merits of Dhikr. A believers tongue must be engaged in remembrance of Allah always. One of the Sahabah ﷺ requested the Prophet ﷺ, "O Messenger of Allah surely the laws of Islam overwhelm me, so advise of something to which I may stick." He said, "Let your tongue not cease to be supple by making mention of Allah."❸

❶ Sifat un-Nifaq wa Natul- Munafiqin #170, Tabarani in Mu'jam as-Saghir 2/172, Awsat 7/76. (Narrated Abu Hurayrah ﷺ).

❷ Tirmidhi #3 3437, Ibn Majah # 3790, Maalik in Muwatta # 24, Book the Qur'an Ahmad 6/447, (Narrated Abu Darda ﷺ).

❸ Tirmidhi # 3435 Ibn Majah # 3793. (Narrated: Abdullah Ibn Busr.)

FORGETTING ALLAH

A believer remembers Allah always. He qualifies for the description in this Hadith. The Prophet ﷺ said, "Surely Allah, the Exalted, says: I am as My slave conceives me and I am with him when he remembers me. If he remembers me inworldly, I remember him to myself and if he remembers me among people I remember him among a company better than them. If he draws near to me by a span, I draw near him by a cubit's length, and if he draws near to me by a cubit's length, I draw near him by the length of two cubits. And, if he comes to me walking, I come to him running."❶

However, the hypocrite forgets Allah, and if he remembers Him that is very little.

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ وَيَقْبِضُوْنَ أَيْدِيَهُمْ ۚ نَسُوا اللّٰهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ○

{The hypocrite men and the hypocrite women, are as one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from expending in the way of Allah). They forgot Allah, so He has forgotten them. Surely the hypocrites are the transgressors.} (9:67)

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَأَنْسٰهُمْ ذِكْرَ اللّٰهِ ۚ أُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ۚ أَلَآ إِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ○

{Satan has gained the mastery over them, so he has made them forget Allah's remembrance.

Those are Satan's party. Behold, Surely Satan's party, they are the losers!} (58:19)

The hypocrite, like the infidel, concentrates on this world, his family, his art and skill. This is because his faith is the hereafter is not well-grounded.

❶ Bukhari # 7405, 7505, 7537, Muslim # 2-2675, 22-2687, Tirmidhi # 3608 Ibn Majah 3821, Ahmad 5/169. (Narrated: Abu Hurayrah ﷺ).

OSTENTATIOUS WORSHIP

)stentation is a blame-worthy quality and it is a minor d of polytheism. It ruins the deed that is done ntatiously and instead of fetching reward it makes the r liable to punishment. It is another sign of the hypocrite. h says:

يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ اِلَّا قَلِيْلًا ۝

{...Showing off to the people, and do not remember Allah but a little.} (4:142)

ndeed, even worshippers will suffer ruin because of this .

الَّذِيْنَ هُمْ يُرَآءُوْنَ ۝

{...who (do good only to) show off.} (107:6)

\ hypocrite wants people to know that he offers the Salāh, tes the Qur'an. Doles out charity, is very respectable, :icipates in jihad, observes fasting but when he is by self, he has nothing to do with religion. He perpetrates the idden when no one sees him. Thawban ﷺ narrated that Prophet ﷺ said: "Surely, I know a section of my Ummah › will come on the day of resurrection with piety like the ıntains of Tihamah (in hugeness). But, Allah will scatter r pieties like particles of dust in all directions." He asked, Messenger of Allah ﷺ, describe them to us. Make them l known to us that we may not be like them nowingly." He said, "They are your brothers, of your own . They devote to worship in the night as you do, but they a people who when alone commit the forbidden that h has disallowed."●

Hell will be fueled with people of three kinds who had e anything to show off the martyr a recitor of the Qur'an a philanthropist. Though they are doers of highly arding things yet the intention must be sincere and there ıld be no ostentation.

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n Majah # 4245.

KINDS OF OSTENTATION

A warrior may hope to earn a name for himself by taking part in jihad. A recitor of the Qur'an or a scholar may aim at receiving people's acclamation and things have come to such a pass that they want their names in large print in advertisements of meetings and gatherings. A philanthropist imagines that other people will speak of him as a kind-hearted, generous person.

If all these things are done to gain Allah's pleasures and there is no desire at all to be noticed and applauded then even if the doer earns fame there is no harm.

The Prophet ﷺ said: "He who makes his doings heard, Allah will make his (evil intention) heard and he who shows off Allah will make him be seen (with his intention)."●

This showing-off is a kind of minor polytheism. The Prophet ﷺ said, "What I fear most for you is the minor polytheism, O Messenger of Allah ﷺ?" He said, "Ostentation. Allah will say on the Day of Resurrection when He rewards the people for their deeds, 'Go to those whom you showed (your doings) in the world, and sees if you find with them a reward.'"●

Allah leaves the person with his ostentatious deed and polytheism. The Prophet ﷺ said, "On the day of resurrection, Allah will say, 'I am unconcerned of the association of the partners. He who associated anything with me in any deed then I shall abandon him and whom he associates (with me).'"●

We must do everything we can to shun ostentation. The moment a person wishes to be known to people, he begins to do deeds for them to see though he may be basically evil. If he would show humbleness for Allah's sake, Allah will raise him. The Prophet ﷺ said, "No one is humble without Allah raising him."●

● Bukhari # 6499, Muslim # 48-2987, Tirmidhi #2381, Ibn Majah #4207, Ahmad 3/40 (Narrated: Jundub).

● Ahmad# 22523, Bayhaqi # 6831. Jami Saghir # 1555 (Narrated Mahmud Ibn Labid ﷺ.)

● Muslim # 46-2985, Ibn Majah # 4202, Ahmad # 7658. (Narrated: Abu Hurayrah ﷺ)

● Muslim # 29-2588, Tirmidhi # 2029, Muwatta Imam Maalik # 558-2, Darami, Ahmad 2/386, 235.

The hypocrite must realise that his deeds will be wasted if does them to be seen and it will amount to association with llah Only Allah can reward or punish. No one else can do at.

A man may do his utmost to avoid associating anything ith Allah, but he might fail. The Prophet ﷺ taught this ayer for that and Allah is the one who forgives.

اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ۔

O Allah I seek refuge in You lest associate (anything) with you while I know it. And I seek your forgiveness for that which I do not know.[1]

Ahmad 4/403 (Narrated Abu Musa Ah'ari ؓ).

RIDICULING, TAUNTING AND BLAMING - MAKING JOKES OF SOMEONE

To make jokes or taunt the Muslims is the work of the hypocrites. The hypocrites did that even in the Prophet ﷺ times. Allah mentioned that in the Qur'an. And this thing is done in a number of ways.

1. TAUNTING THOSE WHO DO RELIGIOUS WORK

The Muslims were in dire need of monetary help during the battle of Tabuk. When the Prophet ﷺ appealed for contribution, Abu Bakr ؓ brought everything he possessed, Umar ؓ brought hold of his possessions and Uthman ؓ donated hundreds of well-equipped camels for Allah's cause. The Prophet ﷺ remarked that if Uthman ؓ did nothing after that then that single deed from him was enough. Some of the Sahabah ؓ engaged in manual labour and contributed their wages to the cause. But, instead of spending for this cause, the hypocrites made fun of the Muslims. Allah says about them:

ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ ○

{Those who find fault with the believers who give alms cheerfully and such as find not anything to give but their hard earnings-they deride them. Allah derides them and for them is a painful chastisement.} (9:79)

Abu Mas'ud ؓ said about this verse "When we were commanded to give the Sadaqah, we were labourers. Abu Aqil ؓ came with half a Sa' (of dates) and another man (Abdur Rahman Ibn Awf ؓ brought more than that the hypocrites exclaimed 'Surely Allah is in no need of this Sadaqah, and this second one has not done it but to show off.' This verse (9:79) was then revealed."❶

There are people today who make fun of Muslims who adhere to the dictates of Islam and give charity, are inclined

❶ Bukhari # 1415 4668, Muslim # 72-1018.

to piety, offer the Salāh, wear garments according to the Shari'ah, grow the beard or take part in Jihad. If a woman uses the veil, they taunt her and say that these are old fashioned people. They consider themselves as modern. But, they will not hear anything against the disbelievers who are their ideal.

The Muslims should be the careful of these people. The disbelievers do not cause harm to the Muslims as much as these people cause.

2. MAKING FUN OF THE QUR'AN AND SUNNAH

With the increase of hypocrisy in him, the hypocrite finds the Islamic ordinances and teachings a burden on him and he begins to abandon them. He begins to make fun of them. He cares not for the Qur'an or the Sunnah the pious people or the hereafter. He as a plethora of excuses with him.

The hypocrites who lived with the Prophet ﷺ used to pray the Salāh with him and also to fast, make the pilgrimage, pay the Zakah and even wage jihad with him. When they did something wrong, Allah bracketed their evil with disbelief. He said:

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ○ لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ ۚ إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ○

{And if you question them, then they will certainly say, "we were only jesting and playing." Say, "What, was it then at Allah and His revelations and His Messenger that you have been mocking? Make no excuses. You have indeed disbelieved after your belief. If we forgive a party of you we shall chastise another party, because they have been sinners"} (9:65-66)

This verse was revealed during the battle of Tabuk concerning the hypocrites. The background is narrated in the Hadith of Abdullah Ibn Umar ؓ. A man participating in the battle of Tabuk said to a gathering, "I have not seen anyone like these reciters of the Qur'an more lying with their tongues, more cowardly in the face of the enemy." Another man ejaculated, "you lie. Rather, you are a hypocrite. Indeed, I will

inform Allah's Messenger ﷺ (about it)." So, that was conveyed to Allah's messenger and the Qur'an was revealed.

Abdullah Ibn Umar ﷺ continued to narrate: I saw him hanging by the rope of the Prophet's ﷺ she camel, the stones having wounded his feet and he was pleading "O Messenger ﷺ of Allah we were merely jesting and playing." Allah's Messenger ﷺ was saying, "Is it Allah and His verses and His Messenger that you made fun of? Make no excuses. You became disbelievers after you professed faith. If we forgive some of you, we shall punish some others, because they were guilty."●

There is a second incident too. Qatadah ﷺ said about this particular verse (65 of at-Tawbah): while the Prophet ﷺ was engaged in the battle of Tabuk and a unit of the hypocrites was ahead of him, they said, "He presumes that he will conquer the castles of Rome and its forts. Away, away!" Allah let his Prophet ﷺ know of that which they were saying. So, he said: "It is incumbent on me to reckon with these people," and he summoned them and disclosed to them what they had been saying. They swore, "We were not but merely jesting and playing."●

We must remember that to make fun of anything concerning religion is a sign of hypocrisy be it the veil, the beard, the dress or jihad. The person doing it is an infidel. This is what the verse says and Ibn Bāz ﷺ has ruled, "He who makes fun of a Muslim man or woman because of their conducting themselves on Shari'ah is a disbeliever." He has drawn his conclusion from the Hadith of Abdullah Ibn Umar ﷺ.●

3. JESTING AND ADVERSE COMMENT ON A MUSLIM'S HONOUR

The hypocrites always try to hurt a Muslim's honour. They criticise and back bite the Muslims though a proper Muslim is one from whose hand and tongue other people are safe.●

He also said "There are for (the transaction of) interest

● ●Tafsir Ibn Kathir Surah Tawbah verses 65-66, Tabaari 14:333

● Akhtar at-Tabarraj was sufur alal fard wal Jamtamal (Ibn Baz).

● Bukhari # 11 6484 Muslim # 41-65 40-64 Tirmidhi # 2627, Nasai # 4996. (Narrated Ibn Umar ﷺ).

seventy-three gates. The least harmful of these is like a man committing adultery with his mother. And the most harmful is to damage a Muslim's honour."❶

How can one who damages a Muslim's honour be a Muslim? He is a hypocrite, Only a hypocrite will do such a thing just as one passed derogatory remarks during the battle of Tabuk. He had defamed the Sahabah ﷺ and taunted them.

In the same way, Abdullah Ibn Ubayy Salul the chief of the hypocrites had said to his henchmen during a battle that they should not spend anything on the companions of Allah's Messenger ﷺ till they desert him. He also said that on reaching Madinah they the honourable ones (meaning, the Prophet ﷺ and his companions ﷺ) But when called to explain he denied that he had said anything like it. However, the verses of Surah al-Munafiqun were revealed and his mischief was brought to light. (63:7-8) we have presented them earlier in the chapter on falsehood.

The hypocrites made fun of the Muslims.

Allah says:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ○ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

{And when they meet those who believe, they say, "we believe," and when they are alone with their Satans they say, "Surely we are with you, we were only mocking (them)." Allah mocks (back) at them, and he respites them in their insolence, (leaving) them blindly wandering.} (2:14-15)

❶ Jami us-Saghir # 3539 (Narrated Ibn Mas'ud ﷺ).

TO FORBID PIETY AND ENJOIN EVIL

It is one of the obligatory religious duties to enjoin piety and forbid evil. If anyone neglects this duty, he commits a sin Hudhayfah ﷺ narrated that the Prophet ﷺ said, "By Him who has my soul in His hand you will enjoin the good and forbid the evil or it is close by that Allah send on you a punishment form Him after which you will pray to Him but He will not respond to you."●

When the Banu Isrā'il forsook this duty they were cursed by Prophet's Dawud ﷺ and Eesa Ibn Maryam ﷺ.

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ۭ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ○ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ○

{Cursed were those who disbelieved from among the children of Isrā'il by the tongue of Da'wūd and of Eesa son of Maryam. That was because they disobeyed and used to transgress the limits.} (5:78)

If the punishment is meted out on neglecting a duty then imagine what will happen on doing the opposite by enjoining or promoting evil and preventing or forbidding piety. If anyone does not recognise evil as such then his heart is devoid of faith. The Prophet ﷺ said, "He among you who sees evil (being done) must prevent it with his hand. But, if he is unable to do that, then he must (prevent it) with his tongue. But, if he is not able to do that, then he must (regard it as evil) in his heart, and that is the weakest form of faith."●

If the heart is devoid of faith then disbelief or hypocrisy resides therein. Hence, Allah describes it as a hypocrites character.

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ

● Tirmidhi # 2169, Ibn Majah # 4004, Ahmad 5/388

● Muslim # 78-49, Abu Dawud # 3430, Tirmidhi# 2172, Nasa'i # 5011, 5012, Ahmad 3/20. (Narrated Abu Sa'eed ﷺ).

الْـمَعْرُوْفِ وَيَقْبِضُوْنَ أَيْدِيَهُمْ ، نَسُوا اللّٰهَ فَنَسِيَهُمْ ، إِنَّ الْـمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ○

{The hypocrite men and the hypocrite women are as one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from expending in the way of Allah). They forgot Allah, so he has forgotten them. Surely the hypocrites are the transgressors.} (9:67)

Preventing piety may take various forms. One who offers the Salāh may be mocked, a servant may not be permitted to pray, disallowing someone to take part in jihad and speaking against it, not keeping fast and rediculing those who do, and discouraging other people to build a mosque or a Madrasah.

Enjoying evil also takes different forms. One may invite others to watch the movies or the television, to tease women, to encourage the customs of evil people, to advocate an evil social life, to discourage the veil, to say the veil is of the heart or the eyes, to sell intoxicants to circulate immoral magazines, to spread immodesty through the print media, etc.

TO PROMOTE IMMODESTY
TO LISTEN TO SONGS
TO TEASE WOMEN AND GIRLS

Those people who try to promote and spread immodesty among the Muslims are hypocrites. Allah says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ
فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ○

{Surely those who love that indecency should be spread concerning those who believe, for them shall be a painful chastisement in this world and the hereafter. And Allah knows while you know not.} (24:19)

This verse makes it clear that to sell musical instruments, to play music and sing songs, to sell video films, CD's and cassettes of songs, to make the television common so that gypsies and dancers are found in every home, and to do such other things to spread indecency are all hypocritical deeds. Whosoever is involved in them invites upon himself Divine punishment.

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ○

{And of mankind is he who buys frivolous discourse to lead astray (others) from Allah's way without knowledge, and to take it in mockery. Those for them is a humiliating chastisement.} (31:6)

Abdullah Ibn Mas'ud ﷺ said about the words {لهو الحديث - frivolous discourse}, "By Allah, they refer to singing."●

TEASING GIRLS

It is again the hypocrite who will tease women and girls he comes across on the roads. In the times of the Prophet ﷺ men would station themselves on the street-corners and tease passing women. When they were reprimanded, they put forward the pretext that they did not know if the women

● Tabari 20/127, Ibn Kathir.

slaves or free respectable ladies. So Allah ordained the veil.

يَـٰٓأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ۚ ذٰلِكَ أَدْنٰىٓ أَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

{O Prophet! Say to your wives and your daughters and the women of the believers to draw their outer garments close round them. In this way, it is more probable that they will be recognised and not annoyed. And Allah is forgiving, Merciful.} (33:59)

And Allah warned the hypocrites:

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ إِلَّا قَلِيْلًا ۝

{Indeed if the hypocrites and those in whose hearts there is a disease and those who circulate sedition in Madinah desist not, we shall most surely give you authority over them. Then they shall not be your neighbours therein except for a while..} (33:60)

The Chief of the hypocrites, Abdullah Ibn Ubayy, earned money by compelling his female slaves to prostitution. Allah made know his filthy deed and forbade the people from doing the evil.

وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ الدُّنْيَا ۔

{And constrain not your slave-girls to prostitution, if they desire to keep chaste, that you may seek the chance goods of the life of this world.} (24:33)

Clearly, Muslims prefer to live a chaste life and only the hypocrites promote indecency. Many people find excuses to make adultery common in the society. Their character resembles that of the hypocrites.

We conclude with a narration of Ibn Mas'ud ﷺ "Love of songs grows hypocrisy in the heart in the same way as herbage grows in water."❶

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❶ Sifat ul-Nifaq wa nat ul Munafiq # 91, Ibn Abu ad-Dunya pp 41-44. Agha'thatul lih fan 1/247.

TO BEHAVE SHAMELESSLY

Modesty and decency are the blessings that keep a person away from evil. When they lack in him, he is willing to do every wrong. The Prophet ﷺ said, "Surely, from the words of the early prophethood that which has reached the people is: when you do not feel ashamed, do whatever you like."●

The believers possess modesty. Sa'd Ibn Ubadah ﷺ narrated that if he were to see a stranger with his wife, he would strike him with the sword not its flat part (but the blade). This was conveyed to the Prophet ﷺ and he asked, "Are you surprised at Sa'd's sense of Modesty? I have a greater sense of it than he and Allah has a greater one than I."●

The hypocrite, on the other hand, likes indecency and shamelessness. He lacks the sense of modesty. The Prophet ﷺ said: "Modesty and little speech are branches of faith while obscenity and talkativeness are branches of hypocrisy."●

Abu Sa'eed Khudri ﷺ narrated that the Prophet ﷺ said, "Modesty is part of faith while immodesty is part of hypocrisy." Abu Sa'eed ﷺ asked Zayd what (البذاء immodesty) meant and he said: "He who is not decent."●

These things are very common today and almost every home has the means to these evil things. Our weddings are gatherings of unveiled women who move about among men unconcerned and their movies are made without compunction. This is hypocritical and shameless.

● Bukhari # 6120, Abu Dawud # 4797, Ibn Majah # 4183, Ahmad 4/121. (Narrated: Ibn Mas'ud ﷺ).

● Bukhari #7416, Muslim # 17-1499, Darami #3 2227, Ahmad (# 17464) 4/248, (Narrated: Muhgirah)

● Sifatun Nifaq wa Na'tul Munafiq # 59, Tirmidhi # 2027 Ahmad 5/269, Ibn Abu Shaybah 11/44. (Narrated: Abu Umamah Bahili.)

● Sifat un Nifaq wa Na'tul Munafiq # 180, Bayhaqi 10/226, Musannaf Abdur Razzaq 10/409, Sha'bul Eeman Bayhaqi 19/384.

TO COMMIT SIN FEARLESSLY WHEN ALONE

The Quran is replete with Allah's words that a believer 's Allah. He fears Him whether he is in company or alone. is convinced that Allah sees him and he will have to ount for all his deed, minor or major, when he is before ah on the day of resurrection.

The hypocrite does good deeds only to be seen by other ple. when he is alone, he is fearless and commits sin ause he lacks the conviction of the hereafter. Allah says:

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۝

{And there are some me who say, "we believe in Allah and the Last Day" while they are not believers (in fact).

(2:8)

If they had believed, they would fear Allah everywhere. ah says about hypocrites:

يَسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ۚ وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ۝

{They seek to conceal fom people, but they cannot conceal from Allah, for He is with them when bynight they plan together a discourse which pleases Him not. And Allah ever encompasses what they do.}(4:108)

The Prophet ﷺ said: "Surely, I know a section of my mah who will come on the day of resurrection with piety the mountains of Tihamah (in huge piles). But, Allah will tter then like particles of dust in every direction." Thawban (the narrator) asked him to describe them to them so that y might be careful. He said: "They are your brothers, of own race. They devote to worship in the night as you do when they are alone, they commit that which Allah has oidden to do.[1]

This is a sign of the hypocrites who are seen to worship ch, but, in private, they commit much sin. A hypocrite is pleased with piety and is not afraid of punishment against

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[1] bn Majah # 4245 (Narrated: Thawban ؓ).

sins.

When Umar Ibn Khattab ﷺ went to Shaam (Syria and adjoining areas at that time), he addressed the people. He praised Allah and glorified Him and said: "Indeed, Allah's Messenger ﷺ had stood up amongst us to preach as I have stood up amongst you today and he said, "the sign of the hypocrite is that evil does not hurt him and piety does not please him. If he does a good deed, he does not hope to receive from Allah a reward for that good deed. And if he does a bad deed, he does not fear a punishment from Allah for that bad deed."❶

Bilal Ibn Sa'd رحمه الله عليه said: "Do not become a friend of Allah in public, but His enemy in private."❷

❶ Sifatun Nifaq wa Na'tul-Munafiqin # 67, Tarikh of Bukhari 4|155

❷ Sifat ul Munafiq, Faryabi # 91.

TO EULOGISE A RULER ON HIS FACE BUT FIND FAULT WITH HIM BEHIND HIS BACK

Abu Sha'tha رحمة الله عليه said: "Some people from Iraq came
› Abdullah Ibn Umar ؓ and launched into a tirade against
azid Ibn Mu'awiyah. They spoke ill of him Abdullah Ibn
mar ؓ asked them whether they spoke the same thing on
is face. They confessed, 'No, Rather we praise him on his
ıce.' Ibn Umar ؓ told them that they considered this
›nduct as hypocrisy."●

An imam (with a petition) and he gives a wicked decision.
› we say to him, 'May Allah enable you (to do justice),'But,
'e observe one of us shower praise on him." Ibn Umar ؓ
ıid: "we are a company of the Sahabah of Allah's Messenger
ﷺ. We count this conduct as hypocrisy. But, I cannot say how
ou people classify it."●

› Sifatul Munafiq, Faryabi # 67.

› Sifatul Munafiq wa na't ul Munafiq # 94

NIGGARDLINESS

Allah has commanded us to spend in His cause and encouraged us to go on doing that. We find many examples of liberal spending by the Sahabah ﷺ Allah says:

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ O

{And expend in the way of Allah and cast not yourselves by your own hands into ruin, and do good. Surely Allah loves the good-doers.} (2:195)

And He says about miserliness:

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا O

{Those who are niggardly, and did (other) people to be niggardly, and themselves conceal the bounty that Allah has granted them and we have prepared for the disbelievers a humiliating chastisement.} (4:37)

And also:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُم بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ O

{And as for those who are niggardly in expending that which Allah has granted them out of His bounty, let them not think that it is good for them. Nay, it is bad for them. Soon shall that in which they were niggardly be hung round their necks on the day of resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah is Aware of what you do.} (3:180)

A believer is never niggardly. It is the hypocrite who is miserly. Allah says:

وَمِنْهُم مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ

الصّٰلِحِيْنَ ○ فَلَمَّآ اٰتٰهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْ

of them are some who have made a covenant with (saying), "If He gives us out of His bounty, we certainly give alms and be of the righteous yet, He gave them of His bounty, they became ardly of it and turned away, while they were e.] (9:75-76)

not proper to compel anyone to spend in Allah's way. wrong to force someone to increase his spending in path.

TO NOT DRINK THE WATER OF ZAM ZAM TO SATIATION POINT

A believer uses Allah's blessings and takes advantage of the lawful, blessed things. The Prophet's ﷺ companions رضي الله عنهم id so. But the hypocrite does not do it. The water of Zam Zam is blessed. Every Muslim drinks it till he is satiated. He never seems to have had enough But, not so the hypocrites who does not drink it to his full. Ibn Abu Mulaykah رحمة الله عليه narrated that he was with Ibn Abbas رضي الله عنه when a man came and sat down by his side. Ibn Abbas رضي الله عنه asked him, "From where have you come?" He said: "I have drunk from the Zam Zam." He asked, "Did you drink as it is worthy of it?" He asked, "How is worthy, O Ibn Abbas?" He said, "Face the Qiblah, take the name of Allah and drink taking three breaths in between when you have finished, praise Allah. You must drink till you are satiated, for I had heard Allah's Messenger ﷺ say, 'The sign that distinguishes us from the hypocrites is that they do not drink from the Zam Zam to satiation point.'"●

● Sifat un Nifaq wa Na'tul Munafiqin # 65 Mu'jam Kabir, Tabarani 11/124 Musannaf Abdur Razzaq 5/112-113 Daraqutni 2/147.

TO SCARE PEOPLE BY SPREADING RUMOURS

It is not a Muslim's work to sprad rumour and cause the people to panic. This is, in fact, a sign of the hypocrite.

لَئِن لَّمْ يَنتَهِ الْمُنٰفِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ○

{Indeed, if the hypocrites and those in whose hearts there is a disease and those who circulate sedition in Madinah desist not, we shall most surely give you authority over them. Then they shall not be your neighbours therein except for a while...} (33:60)

When the hypocrites go anywhere with the Muslims be it a battle or any other purpose, their conduct is depicted in this verse:

لَوْ خَرَجُوا فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلٰلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمّٰعُونَ لَهُمْ ۚ وَاللَّهُ عَلِيمٌ بِالظّٰلِمِينَ ○

{Had they gone forth with you, they would have increased you in nothing but trouble, and would have hurried to and fro in your midst, seeking to stir up sedition among you. And among you there are some who would have listened to them. And Allah knows well the evildoers.} (9:47)

'Trouble' here includes 'panic' and tale-bearing against Muslims causing a rift among them. They also give wrong advice. A hypocrite spreads rumours to cause Muslims to lose courage and feel dejected. He spreads false news by exaggeration the figures of their casualties and showing a high strength of the enemies. But, one should remember that strength lies in Allah's hands, and none can overcome whom Allah helps.

وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ

{And there is no help except from Allah} (3:126)

إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ

{If Allah helps you, there is none who can overcome you.} (3:160)

As for those who take support from the infidels, Allah says:

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ
بَيْتًا ۖ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿﴾

{The similitude of those who take to them protectors besides Allah is as the similitude of the spider that takes to itself a house, and surely the frailest of the houses is the house of the spider if they but know.} (29:41)

COWARDICE AND FOREBODING

A Muslim never displays cowardice. This is why Allah has aid that those who show their backs in the battle will get a evere punishment.

He says:

يَـٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ○ وَمَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗٓ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰهُ جَهَنَّمُ ۭ وَبِئْسَ الْمَصِيْرُ ○

{O you who believe! When you encounter those who disbelieve marching to battle, turn not your backs to them. Whosoever turns his back that day to them, unless manoeuvring for battle or turning to join a host (of his own), he indeed incurs wrath from Allah and his abode is hell. And it is an evil destination.} (8:15-16)

The hypocrites are cowards and they fear the vicissitudes f time. They also scare people from this and see every ifficulty falling on them Allah says:

يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

{They think every shout is against them.} (63:4)

Abu Umamah Bahili ﷺ described a hypocrite as one who es when he speaks, breaches his promise when he makes ne, betrays when he is entrusted something, misappropriates hen he gathers the booty, disobeys when he is given a ommand behaves cowardly when he encounters (an enemy). Ience, he who has these traits is a hypocrite and if anyone as some of these then he has that much of hypocrisy in im.[1]

Allah says:

وَيَحْلِفُوْنَ بِاللّٰهِ اِنَّهُمْ لَمِنْكُمْ ۭ وَمَا هُمْ مِّنْكُمْ وَلٰكِنَّهُمْ قَوْمٌ يَّفْرَقُوْنَ ○ لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ اَوْ مُدَّخَلًا لَّوَلَّوْا اِلَيْهِ وَهُمْ يَجْمَحُوْنَ ○

{And they swear by Allah that they are truly of you

[1] Sifat ul-Munafiq Faryabi # 20.

whereas they are not of you, but they are a people who are afraid, if they could find a refuge, or some caverns, or a place to enter into, they would surely have resorted there to rushingly.} (9:56-57)

When he is scared, the hypocrite sees death hovering over him but when the fear recedes, he does not tire boasting about his bravety Allah says:

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰٓئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ○

{Being covetous over you. But when fear comes, you will see them looking to you, their eyes rolling like one who swoons of death. But when the fear is gone, they smite you with sharp tongues, being covetous of the best of (spoil). These (hypocrites) have not believed, so Allah makes their deeds to fail. And that is easy for Allah.} (33:19)

Abu Talhah ﷺ narrated: On the day of Uhud, drowsiness overtook us while were in battle rows. My sword dropped down from my hand. I picked it up and it dropped again, and again I picked it up. And another party - the hypocrites! They had no concern at all but for their own selves, cowards to the limit, most fearful and deserters to the worst degree. يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ they bethought of Allah quite unjustly, the thought of ignorance. (3:154)}

They are liars, and they are doubters in affairs of Allah.●

● Bukhari # 4068, 4562, Tirmidhi # 3008, Ahmad # 15764, Ibn Hibban 16/146, Sifat un Nifaq wa nat ul munafiqin # 152

TO WISH THAT THE MUSLIMS SHOULD SUFFER

A Muslim is a well-wisher of his fellow Muslim. He neither deserts him nor hurts him. To curse anyone or wish for his suffering is also to hurt him. The Prophet ﷺ said (in part of a fuller saying), ".....And be O slaves of Allah - brothers mutually. A Muslim is a Muslim's brother. He does not hurt him nor desert him nor belittle him. Taqwa (righteousness) is here! And he pointed out to his chest.❶

A hypocrite always wishes for a Muslim's suffering. But, when Muslims gain victory, he assures them that he belongs to their ranks. Allah says:

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُن مَّعَكُمْ
وَإِن كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ
الْمُؤْمِنِينَ ۚ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ
عَلَى الْمُؤْمِنِينَ سَبِيلًا ○

{Those who wait about you (for something to happen), if then there be a victory for you from Allah, they say, "Were we not with you?" And if there be some share (of success) for the disbelievers, they say (to them), "Did we not have control over you, yet we defended you against the believers?" So Allah shall judge between you on the day of resurrection, and Allah shall not appoint for the disbelievers a way against the believers.} (4:141)

And Allah says:

وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ ۚ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ○

{And of the desert Arabs are some who take what they expend as a fine, and await for an (evil) turn of fortune for you. On them shall be an evil turn of fortune. And Allah is Hearer, knower.} (9:98)

❶ Muslim # 2564-32. (Narrated Abu Hurayrah ؓ).

GLIB TONGUED ARROGANCE

Allah says about the hypocrites:

سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ

{They smite you with sharp tongues, being covetous of the best of (spoil)} (33:19)

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ○

{And when you see them, their figures please you, and if they speak, you listen to their speech. (Yet) they are like propped-up beams of timber. They think every shout (they hear) to be against them. They are the enemy, so beware of them. May Allah destroy them! How are they perverted!} (63:4)

The Prophet ﷺ said,

إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنَكُمْ أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ قَالُوا يَا رَسُولَ اللّٰهِ قَدْ عَلِمْنَا الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَيْهِقُونَ قَالَ الْمُتَكَبِّرُونَ۔

"Surely, the dearest of you to me and the nearest of you to me in company on the day of resurrection will be the best of you in manners. And the most despised of you to me and the furthest away from me on the day of resurrection will be the talkative, the loud-mouthed (careless in speech) and the Mutafayhiqūn." The Sahabah ﷺ submitted, "O Messenger of Allah, indeed we know what ath-thartharūn (the talkative) and al-Mutashaddiqun (the loud-mouthed) are. What is al-mutafayhiqūn?" He said, "The arrogant, (al-mutakabbirun)."[1]

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[1] Tirmidhi # 2018, Ahmad 2/189 (Narrated: Jabir ﷺ).

But, Allah has disallowed His Prophet ﷺ to use affection.

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا مِنَ ٱلْمُتَكَلِّفِينَ ۝

{say, "I ask you not for a reward for it, nor am I of the imposters."} (38:86)

The word is {المتكلفين al-mutakallifin}.

It implies 'to intentionally speak highly of oneself,' 'pretentions,' 'affectation.' The Prophet ﷺ had disallowed his Sahabah رضي الله عنهم to behave in this way. Anas رضي الله عنه said "we were with Umar رضي الله عنه and he said, 'we are forbidden to over do anything (or to use affectation).'"[1]

ARROGANCE

Allah does not like that anyone should be arrogant. The Prophet ﷺ said:

لَا يَدْخُلُ النَّارَ اَحَدٌ فِيْ قَلْبِهٖ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ اِيْمَانٍ وَلَا يَدْخُلُ الْجَنَّةَ اَحَدٌ فِيْ قَلْبِهٖ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرِيَآءَ

"He will not enter hell who has in his heart as much faith as a grain of mustard-seed. And he will not enter paradise who has in his heart as much pride as a grain of mustard-seed."[2]

According to Hadith qudsi, Allah says,

اَلْعِزُّ اِزَارِىْ وَالْكِبْرِيَآءُ رِدَائِىْ فَمَنْ يُنَازِعُنِىْ فِىْ وَاحِدٍ مِنْهُمَا فَقَدْ عَذَّبْتُهٗ

"Majesty is My lower garment and pride is my cloak. He who tries to pull either one of them indeed, I will punish him."[3]

The hypocrite is arrogant Allah says:

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا رُءُوْسَهُمْ وَرَأَيْتَهُمْ

[1] Bukhari # 7393. (Narrated: Abdullah رضي الله عنه).

[2] Muslim # 91-148, Abu Dawud # 4091, Tirmidhi # 1998, Ibn Majah # 4173, Ahmad 1/412. (Narrated: Ibn Masud رضي الله عنه).

[3] Muslim # 2620-136, (Abu Dawud # 4090 similar words) Ibn Majah # 4174, Ahmad 2/414 (Narrated: Abu Sa'eed Khudri رضي الله عنه and Abu Hurayrah رضي الله عنه.)

يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ○

{And when it is said to them, "Come, Allah's Messenger will ask forgiveness for you," they twist their heads and you see them turning away their faces, while they show arrogance.} (63:5)

TO LOVE THE INFIDELS AND DESPISE THE MUSLIMS

Muslims are brothers one of the other. They are like a body, and they love each other, and they live according to the Islamic culture. Allah says:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ

{The believers are but brethren.} (49:10)

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۗ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○

{And the believing men and the believing women, are friends of one another. They enjoin the right and forbid the wrong, and they establish the Salāh, and pay the Zakah, and they obey Allah and His Messenger. Those Allah shall have mercy upon them. Surely Allah is Mighty, wise.} (9:71)

Allah's Messenger ﷺ said,

مَثَلُ الْمُؤْمِنِيْنَ فِيْ تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ اِذَا اشْتَكٰى عُضْوٌ تَدَاعٰى لَهٗ سَائِرُ جَسَدِهٖ بِالسَّهَرِ وَالْحُمّٰى

"The example of the believers in their compassion to each other love for each other, kindness towards each other is like a body. When a limb feels pain, his entire body loses sleep and runs fever."[1]

Instead of showing love to Muslims, a hypocrite befriends the infidels. But, Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۗ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ۗ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ○

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[1] Bukhari # 6011, Muslim 66-2586, Ahmad 4//298. (Narrated: Nu'man Ibn Bashir ؓ).

{O you who believe! Take not the Jews and the Nasara as friends. They are friends of each other. And whosoever among you takes them as friends, he is indeed one of them. Surely Allah guides not the evil doing people.} (5:51)

الْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ
عَنِ الْمَعْرُوْفِ وَيَقْبِضُوْنَ أَيْدِيَهُمْ ۚ نَسُوا اللّٰهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنٰفِقِيْنَ
هُمُ الْفٰسِقُوْنَ ○

{The hypocrite men and the hypocrite women, are as one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands. They forgot Allah, so He has forgotten them. Surely the hypocrites are the transgressors.} (9:67)

أَلَمْ تَرَ إِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ۚ مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ
وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ○ أَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۚ
إِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ○

{Have you not considered those who have taken for friends a people with whom Allah is wroth. They are neither of you nor of them, and they swear to a lie, while they know. Allah has prepared for them a severe chastisement. Surely vile is what they have been doing.} (53:14-15)

بَشِّرِ الْمُنٰفِقِيْنَ بِأَنَّ لَهُمْ عَذَابًا أَلِيْمًا ○ الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ أَوْلِيَآءَ
مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ أَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ○

{Give tidings to the hypocrites that for them is a painful punishment those who take disbelievers for their friends instead of believers do they seek honour through them? Surely, honour is Allah's altogether.} (4:137-138)

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَأْلُوْنَكُمْ خَبَالًا ۚ
وَدُّوْا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِيْ صُدُوْرُهُمْ
أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ إِنْ كُنْتُمْ تَعْقِلُوْنَ ○ هٰٓأَنْتُمْ أُولَآءِ تُحِبُّوْنَهُمْ

وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتٰبِ كُلِّهٖ وَاِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا وَاِذَا
خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ۔ قُلْ مُوْتُوْا بِغَيْظِكُمْ ۔ اِنَّ اللّٰهَ
عَلِيْمٌ بِذَاتِ الصُّدُوْرِ ○

{O you who believe! Take not intimates other than your own people, they spare no pains to ruin you. They love that which vexes you. Hatred has indeed already appeared from their mouths and that which their hearts conceal is 'yet greater. We have indeed made plain to you the revelations if you understand. Ah! You are those who love them, but they love you not, even though you believe in all the (revealed) Books. And when they meet you they say, "we believe," and when they are alone, they bite their finger tips at you in rage. Say (to them), "Perish in your rage. Surely, Allah is knower of what is in the hearts."} (3:118-119)

These verses and Ahadith show how the hypocrite :haves. He inclines towards the infidels. But, only a Muslim oks at Islam and faith which ensure success both in this orld and the hereafter instead of merely temporal profit hich is what the western way of life advocates.

TO HELP FURTHER DISBELIEF

If anyone aids in promoting disbelief then his conduct is both hypocrisy and disbelief. If the infidels hurt the Muslims because of someone's help then he will be executed. Allah says:

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَآءً فَلَا تَتَّخِذُوا مِنْهُمْ
أَوْلِيَآءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ
حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ○

{They long that you should disbelieve as they disbelieve, so that you are at par (with them), therefore take not friends from among them, until they emigrate in Allah's way. But if they turn their backs (to emigration), seize them, and slay them wherever you find them, and take not anyone of them as a friend or a helper.} (4:89)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَآءَ
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ○

{O you who believe! Take not the Jews and the Nasara as friends. They are friends of each other. And whosoever among you takes them as his friends, he is indeed one of them. Surely Allah guides not the evildoing people.} (5:51)

He who does not obey Allah and supports them will be counted among them and he will die as a disbeliever. Ibn Abbas ﷺ said,

إِنَّ النَّاسَ مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يُكَثِّرُونَ سَوَادَ
الْمُشْرِكِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يَأْتِي السَّهْمُ فَيُرْمَى بِهِ فَيُصِيبُ
أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يُضْرَبُ فَيُقْتَلُ فَأَنْزَلَ اللَّهُ

"Some people from the Muslims in the times of the Prophet ﷺ joined the idolators, thus increasing their

numbers. An arrow would be shot and hit one of them and kill him, or a sword would strike him and kill him.

So, Allah revealed:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ

{Surely, those there are whose souls the angels took while they were wronging themselves.}"❶ (4:97)

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❶ Bukhari # 4596. (Narrated: Muhammad Ibn Abdur Rahman Abul Aswad, from Ikrimah freed man of Ibn Abbas ﷺ.)

TO BEAR MALICE TO THE SAHABAH ؓ

The hypocrites bore malice to the Sahabah ؓ. the Prophet ﷺ said,

أَلْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللّٰهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللّٰهُ۔

"The ansars! None but a believer loves them and none but a hypocrite despises them. So, he who loves them, Allah loves him and he who despises them, Allah despises him.[1]

He also said:

آيَةُ الْمُنَافِقِ بُغْضُ الْأَنْصَارِ آيَةُ الْمُؤْمِنِ حُبُّ الْأَنْصَارِ

"It is a sign of the hypocrite that he hates the ansars. The sign of the believer is love of the ansars."[2]

سَمِعْتُ عَلِيًّا يَقُولُ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ وَتَرَدَّى بِالْعَظَمَةِ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ ﷺ: أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ۔

To bear malice to Ali ؓ is also hypocrisy. Zirr Ibn Hubaysh ؓ said, "I heard Ali ؓ say, 'By Him who pierced the grain and created the living and gave it the bones, surely the Prophet ﷺ had assured me that only a believer will love me and none but a hypocrite will hate me.'"[3]

Dhahabi رحمة الله عليه said: "Love of Ali ؓ is faith and hatred of him is hypocrisy. There are many branches of faith and also many branches of hypocrisy. No sensible person will say that only one who loves Ali ؓ is a perfect believer and he who hates him is a true hypocrite. Thus, one who loves Ali ؓ but

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[1] Bukhari # 3783, Muslim # 75-129, Ibn Majah # 163, Ahmad 4/96. (Narrated: Bara Ibn Aazib.)

[2] Muslim # 74-128, Bukhari #17,3784. (Narrated Anas ؓ).

[3] Sifat un Nifaq wana't ul Munafiqin # 71. Abu Ya'la 1/250,251. (Narrated: Zir Ibn Hubaysh.)

hates Abu Bakr ﷺ is like him who hates Ali ﷺ but loves Abu Bakr ﷺ. Hence, to hate either or both of them is to go astray and follow hypocrisy while love of both of them is guidance and faith."❶

To love all the Sahabah ﷺ is the sign of faith and to bear malice to any one of them for any reason is a sign of hypocrisy.

(Sayyidah) Ayshah رضی الله تعالیٰ عنها said that

سَمِعْتُ النَّبِيَّ ﷺ وَإِنَّهُ جَاءَ عُثْمَانُ لَيْلَةً قَالَ إِنَّ اللّٰهَ مُقَمِّصُكَ قَمِيْصًا فَإِنْ أَرَادَكَ الْمُنَافِقُوْنَ عَلٰى خَلْعِهٖ فَلَا تَخْلَعْهُ حَتّٰى تَلْقَانِيْ

she heard the Prophet ﷺ say when Uthman Ibn Affan ﷺ came to him one night, "Surely, Allah will make you wear a shirt, and if the hypocrites intend to remove it, do not take it off till you meet me."❷

❶ As-Sayr A'lam un Nabala 12/510.

❷ Tirmidhi # 3705, Ibn Majah # 112, Ahmad 6/75, Ibn Abu Shaybah 12/49, Sifat un Nifaq Wa na't ul munafiqin # 105. (Narrated (Sayyidah) Ayshah رضی الله تعالیٰ عنها).

TO REJOICE AT THE DISTRESS OF THE BELIEVERS

A Muslim sympathises with his Muslim brother when he is in distress or difficulty. He exhorts him to exercise patience.

Whenever, the Prophet ﷺ visited anyone to condole with him, he would pray:

إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَالْتَحْتَسِبْ۔

(Surely, to Allah belongs what He has taken away, and for Him is what He has given. And everything has an appointed time, with Him. So, you must be patient and seek a reward (from Him).❶

The hypocrites rejoice when the Muslims face a difficulty but if the Muslims gain some good, they are depressed and feel jealous. They hope for the blessing to be with drawn from the Muslims. Allah says:

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ○

{If some good fortune visits you, it vexes them, and if evil befalls you, they rejoice at it. But, if you persevere and fear (Allah), their guile will not harm you in any way. Surely Allah encompasses what they do.} (3:120)

إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ○

{If success betides you, it will grieve them, and if a reverse overtakes you, they will say (to themselves), "we were careful to protect our affair in advance." And they turn away rejoicing.} (9:50)

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❶ Bukhari # 1284, Muslim 11-923, Abu Dawud # 3125, Nasa'i # 1868, Ahmad 5/204. (Narrated: Usamah Ibn Zayd ؓ).

But, Allah says to them:

قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ۝ قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ
نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا
مَعَكُم مُّتَرَبِّصُونَ ۝

{Say, "Nothing can befall us except that which Allah has prescribed for us. He is our Protector, and in Allah let the Believers put their trust."

Say, "Do you await for us but one of the two most fair rewards? But we await for you too, in that Allah will afflict you with chastisement from Him, or at our hands. So await, we too are awaiting with you."} (9:51-52)

If, in His wisdom, Allah tries the Muslims with an affliction and spares the hypocrites, they boast that they had known the sequence of events and were prepared for it. They will pretend to sympathise, but will rejoice inwardly. They are the hypocrites.

TO STAY AWAY WHEN MUSLIMS ARE IN DISTRESS, OTHERWISE TO ASSOCIATE WITH THEM

Allah says:

وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ
إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ۝ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ
تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ۝

{And surely among you here is he who lags behind. if misfortune befalls you, he says, "Allah has blessed me in that I was not present with them." But if bounty from Allah reaches you, he would certainly cry as if there had never been any affection between you and him "Would that I had been with them, then I should have attained a mighty triumph."} (4:72-73)

If anyone faces some hardship because of abiding by the Islamic teachings then the hypocrites attribute that to Allah's punishment. Rather, this is a trial and it sifts the genuine from the fake. Allah says:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ
كَعَذَابِ اللَّهِ ۚ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۚ
أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ۝ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا
وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ۝

{And among the people is he who says, "We believe in Allah," but if he be made to suffer for the sake of Allah, he takes the persecution of people as if it were Allah's chastisement.

And then if help comes from your Lord, they will say, "Surely we were with you." What, does not Allah know best what is in the hearts of (His) creatures? And Allah will certainly determine those who believe, and He will certainly determine the hypocrites.} (29:10-11)

It is also the characteristic of the hypocrites that they will

hasten to join the Muslims to receive a share in the booty that the Muslims acquire.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِن قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ○

{Those who were left behind will soon say, "When you set forth to take spoils, allow us to follow you." They desire to change the word of Allah. Say, "You shall not go with us. Thus did Allah say before." Then they will say, "Nay, you are jealous of us." Nay, they understand not but a little.} (48:15)

A hypocrite will change sides between Muslims and non-Muslims according to where his advantage lies, and which side faces a difficulty.

TO LACK UNDERSTANDING OF RELIGION

An understanding of religion is a great blessing of Allah. "When Allah decides to let someone have good, He gives him an understanding of religion." said the Prophet ﷺ.[1]

However, hypocrite is deprived of religious knowledge and understanding though he may have mastered worldly knowledge. Allah says:

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ○

{They know the outward appearance of the life of this world, but of the hereafter they are heedless.} (30:7)

There are many instances in the Qur'an to prove that the hypocrites know not, perceive not and understand not. We read in Surah ul-Munafiqun:

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ۚ
وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ○
يَقُوْلُوْنَ لَئِنْ رَّجَعْنَآ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ۚ وَلِلّٰهِ
الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ○

{They are those who say: 'Expend not on those who are with Allah's Messenger until they disperse.' And to Allah belong the treasures of the heavens and the earth, but the hypocrites understand not. They say, 'If we return to Al-Madinah, the mightier ones of it will expel therefrom the meaner ones.' And might belongs to Allah, and to His Messenger and the Believers, but the hypocrites know not.} (63:7-8)

And, in Surah al-Baqarah, we read:

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ○

{They seek to deceive Allah and those who believe, whereas they deceive none but themselves, but they

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[1] Bukhari #71, Muslim # 100-1037, Darami # 224, 225 Ahmad 4/92 1/306 Tirmidhi # 2645, Ibn Majah # 220. (Narrated: Mu'awiyah ؓ, Abu Hurayrah ؓ, Ibn Abbas ؓ.)

perceive not.} (2:9)

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ
أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ ○

{And when it is said to them, "Believe as (other) people have believed, "they say, "Shall we believe as the fools have believed?" Beware! Surely they are the foolish ones, but they know it not.} (2:13)

In short, a hypocrite is unaware of religious knowledge. He may be proficient in worldly sciences and may even try to acquire them, but he lacks proficiency in religious sciences. The hypocrites cite the Hadith that 'it is fard on every Muslim to acquire knowledge' to gain worldly sciences, conveniently ignoring its meaning to gain Divine awareness, knowledge of the Qur'an and Sunnah. While it is not disallowed to acquire worldly sciences yet it is meaningless to acquire them without religious knowledge. Knowledge of religion is a means of success in the hereafter. There fore it must be sought first.

TO HAVE DOUBTS ABOUT PREDESTINATION

It is part of faith to believe in predestination or the decree whether of good or bad. When Jibr'il ﷺ came to the Prophet ﷺ in human form and asked some questions, he also asked, "Now, tell me about faith." He said: "That you believe in Allah, His angels, His Books, His Messenger and the Last Day, and that you believe in the decreeing both of good and evil." He said: "you spoke the truth."❶

The Prophet ﷺ also said, "A person does not believe unless he (also) believes in the decreeing both of good and evil till he is convinced that what has afflicted him could not have been averted and what has by passed him could not have afflicted him."❷

Allah says:

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَلَا فِىْٓ اَنْفُسِكُمْ اِلَّا فِىْ كِتٰبٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ، اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○

{No affliction befall on earth or in yourselves but it is in a book before we bring it forth surely that is easy for Allah.} (57:22)

Allah tries every Muslim in different ways to separate the persevering from the dissenters on predestination He says:

وَلَنَبْلُوَنَّكُمْ بِشَىْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ، وَبَشِّرِ الصّٰبِرِيْنَ ○ الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّـآ اِلَيْهِ رٰجِعُوْنَ ○ اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَاُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ○

{And we shall certainly try you with something of fear and hunger, and loss of riches and lives and fruits. And give glad tidings to the persevering, who when on affliction befalls them, say, "surely, we belong to Allah and to Him we are to return." Those are they on whom

❶ Muslim # 1 Abu Dawud # 4695, Ibn Majah # 63, Ahmad 1/51, (Narrated: Umar Ibn Khattab ؓ).

❷ Tirmidhi # 2144, Jami' Saghir # 7585 (Narrated: Jabir ؓ).

are (bestowed) blessings and mercy from their Lord. And those they are the rightly guided.} (2:155-157)

Thus, it is part of faith to believe in the decreeing of good and evil. If one does not believe in that then he is not a Muslim.

A hypocrite raises objections to the decreeing. This is what the hypocrites said after the Battle of Uhud when seventy of the Sahabah ﷺ were martyred. Allah says about them:

ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ○

{Those who said of their brethren, while they themselves held back, "Had they obeyed us, they would not have been slain." Say "Then avert death from yourselves, if you are truthful."} (2-168)

What is destined cannot be averted. One who wails when afflicted quiters down in the end, but the persevering is quiet from the beginning.

TO SPREAD MISCHIEF ON EARTH

Islam gives the Muslims a society of peace and security. It protects life ,property and honour. It has prescribed a punishment for those who try to disturb the peaceful atmosphere. Allah says;

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَيَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ۔ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ○

{The only recompense of those who wage war against Allah and His Messenger, and strive to do corruption in the land, is that they should be slain or crucified, or their hands and their feet should be cut off on opposite sides, or they should be banished from the land. That is a degradation for them in this world, and in the hereafter awaits them a mighty chastisement.} (5:33)

The Prophet ﷺ said,

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ

"The Muslim is one from whose tongue and hands other Muslims are safe."❶

The hypocrites spread mischief on earth. They kill innocent people, destroy fields and eliminate animals. Allah says:

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ وَهُوَ اَلَدُّ الْخِصَامِ ○ وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۔ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ○ وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ○

❶ Bukhari # 10, Muslim # 65-41, Tirmidhi # 2627, Abu Dawud # 2481 Nasa'i # 4996. (Narrated: Abdullah Ibn Amr ﷺ. Also, Abu Hurayrah ﷺ).

{And of mankind there is he whose talk about the life of this world pleases you, and he calls on Allah to witness as to that which is in his heart, yet he is the most stubborn in altercation. And when he turns back, he makes effort in the land to do corruption there in and to destroy the tillage and the stock, and Allah loves not corruption. And when it is said to him, "Fear Allah," arrogance seizes him in sin so Hell shall be enough for him, and it is certainly an evil resting-place.} (2:204-206)

لَوْ خَرَجُوا فِيكُمْ مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ○

{Had they gone forth with you, they would have increased you in nothing but trouble, and would have hurried to and fro in your midst, seeking to stir up sedition among you. And among you there are some who would have listened to them And Allah knows well the evildoers.} (9:47)

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ○ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ○

{And when it is said to them, "Do not do corruption on the earth," they say, "we are only peacemakers." Beware! Surely they are the corrupters, but they perceive it not.}

(2: 11-12)

Many people harm religion in the name of progress and sort to polytheism and innovations.

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

{If you turn away, then is it to be expected of you anything but that you would do corruption in the land and sever your ties of kin ship} (47:22)

TO SPY ON OTHER PEOPLE

A Muslim is disallowed to spy on another Muslim. Spying on others is a Major sin. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا
تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ○

{O you who believe! Avoid much of suspicion, for surely some suspicion is a sin. And spy not, nor backbite one another. Would any one of you like to eat the flesh of his dead brother? So you would abhor that! And fear Allah. Surely, Allah is Relenting, Merciful.} (49:12)

Bara Ibn Aazib ﷺ narrated that Allah's Messenger ﷺ addressed them so that women (also) heard him within their veils. He called out in his loud voice, "O company of those who have believed with their tongues, but faith has not been established sincerely in whose hearts, do not backbite the Muslims and do not seek to find their faults, for, who seeks to find the faults of his brother, Allah will seek out his faults. And he whose faults are sought by Allah, He will expose him (even) in the deepest part of his home."●

The hypocrite seeks out a Muslim's faults and he spies on him. Allah says:

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ
الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ○

{Had they gone forth with you, they would have increased you in nothing but trouble, and would have hurried to and fro in your midst, seeking stir up sedition among you. And among you there are some who would have listened to them. And Allah knows well the evildoers.} (9:47)

The Prophet ﷺ said:

● Tirmidhi # 2032, Abu Dawud # 4880, Ahmad 4/421, Ibn Abu Dunya, Abu Ya'la 3/237,238, Ibn Hibban. (Narrated: Ibn Umar ﷺ).

مَنِ اسْتَمَعَ إِلَى حَدِيْثِ قَوْمٍ وَهُمْ لَهُ كَارِهُوْنَ أَوْ يَفِرُّوْنَ مِنْهُ صُبَّ فِيْ أُذُنَيْهِ الْآنُكُ يَوْمَ الْقِيَامَةِ

"If anyone eavesdrops on the conversation of other people while they do not like him to do so, or they keep away from him, then heard will be poured in to his ears on the day of resurrection."❶

This evil of spying on other Muslims is very common. People must realise that it is the work of the hypocrites. Allah has forbidden us to do it and we must avoid it lest we go on perpetrating a major sin without realizing that our good deeds are wiped out because of it.

❶ Bukhari # 3916, Abu Dawud # 5024, Tirmidhi # 1751, Ibn Majah # 3916, Ahmad 1/359. (Narrated: Ibn Abbas ﷺ.)

TO SOLICIT PRAISE FOR WHAT ONE HAS NOT DONE

Allah has warned the believers that they should not seek credit for that which they have not done. He says:

يَآأَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَالَا تَفْعَلُوْنَ ○ كَبُرَ مَقْتًا عِنْدَاللّٰهِ اَنْ تَقُوْلُوْا مَالَا تَفْعَلُوْنَ ○

{O you who believe, why do you say that what you do not? It is most hateful in the sight of Allah that you say that which you do not.} (61:2-3)

Abu Sa'eed Khudri ﷺ narrated that:

اَنَّ رِجَالًا مِنَ الْمُنَافِقِيْنَ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ ﷺ كَانُوْا اِذَا خَرَجَ النَّبِيُّ اِلَى الْغَزْوِ تَخَلَّفُوْا عَنْهُ وَفَرِحُوْا بِمَقْعَدِهِمْ خِلَافَ رَسُوْلِ اللّٰهِ ﷺ فَاِذَا قَدِمَ النَّبِيُّ ﷺ اعْتَذَرُوْا اِلَيْهِ وَحَلَفُوْا وَاَحَبُّوْا اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَنَزَلَتْ :

﴿لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَالَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ اَلِيْمٌ﴾

Some hypocrite men, during the times of the Prophet ﷺ, stayed behind when the Prophet ﷺ set out for a battle and they rejoiced at their staying behind. When the Prophet ﷺ returned, they presented excuses to him and swore (over that). They loved that they should be praised at what they had not done. So these words were revealed:

{Think nor that those who rejoice over what they have carried out, and love to be praised for what they have not done indeed think them not to be in security from the chastisement, and for them is a painful chastisement. (3:188)}

Those people who are quick to take credit for what they have not done, or for what other people have done, should heed this.

TO BE CAREFUL OF APPEARANCES BUT TO NEGLECT THE HIDDEN

A Muslim is careful to set right both the apparent as well as the hidden aspects of his being. The apparent includes cleanliness and purity, and a pleasing appearance. Allah loves cleanliness, the Prophet ﷺ said: "Surely Allah is beautiful and likes beauty. And He loves that the signs of His blessings may be seen on His slave. He dislikes a wretched appearance and pretending to be miserable."[1]

The Prophet ﷺ also said, "Surely Allah does not look at your faces and your properties, but He looks at your hearts and your deeds."[2]

While a Muslim perform, righteous deeds and grows fear of Allah in His heart, the hypocrite is content with the apparent and gives no thought to his hidden side. His deeds too are merely to be seen, if there are any good deeds at all. Allah says:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ
خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ
قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ○

{And when you see them, their figures please you and if they speak, you listen to their speech. (yet) they are like propped-up beams of timber. They think every shout (they hear) to be against them. They are the enemy, So beware of them. May Allah destroy them! How are they perverted!} (63:4)

Zayd Ibn Arqam (ؓ) said about this verse that the hypocrites were men of apparent beauty![3]

Hasan رحمة الله عليه said, "The believer will meet only as a pale person while the hypocrite will meet only with a shining

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[1] Jami' Saghir # 1742 (Narrated: Abu Sa'eed Khudri (ؓ)).

[2] Muslim # 34-2564, Ibn Majah # 4143, Ahmad 2/285. (Narrated: Abu Hurayrah (ؓ)).

[3] Muslim # 1-2772. (Narrated Zayd ibn Arqam (ؓ)).

appearance."[1]

A believer is worried because of fewer blessings and the thought of the hereafter. He spends in Allah's path. On the other hand, a hypocrite has no worry of the hereafter and consumes plenty of blessings. He does not spend anything in Allah's path. He takes great care of the look of his body.

[1] Hilyat ul Awliya, As bahani 2/376. Kitab uz-Zuhd (Shaybani) 1/272, Sifatul Munafiq (Faryabi) # 118.

TO BELIE THE PROMISES OF ALLAH AND HIS MESSENGER

A believer does not give the lie to Allah's and His Prophet's ﷺ promises. Allah says:

وَلَمَّا رَأَ الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۝

{And when the believers saw the confederates, they said, "This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. And it only increased them in faith and submission.} (33:22)

It is the hypocrites who belie promises. During the battle of the trenches, the Prophet ﷺ was occupied in digging the trenches with his Sahabah رضي الله عنهم. They encountered a stubborn rock. The Prophet ﷺ struck it with his pickaxe. At each of his two strikes, a flash rose from it and he remarked, "I have been shown two treasures both of which my Ummah will receive." The hypocrites around the trench winked at each other suggesting that while they were in the grip of fear, he raised in them expectations of the treasures of Qaysar and Kisra. Allah revealed this verse concerning them:

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝

{And when the hypocrites and those in whose hearts was a disease were saying, "Allah and His Messenger promised us nothing but delusion."} (33:12)

The hypocrites belied Allah's and His Prophet ﷺ promises.[1]

But Allah gave the Muslims a victory and disgraced the hypocrites.

Allah has made other promises in the Qur'an, for example:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي

[1] Bayhaqi Kubra 9/31, Tafsir Qurtubi, Ibn Abu Hatim.

ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ○

{Allah has promised those of you who believe and do righteous deeds that He will certainly make them successors in earth even as He had made those before them successors, and that He will certainly establish for them their religion which He has approved for them, and will certainly give them in exchange, after their fear, security. "They will worship Me, associating not anything with me." And whosoever disbelieves after this, then those they are the transgressors.} (24:55)

Allah also assured the Muslims of His help provided they helped His religion. He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ○

{O you who believe! If you help Allah, He will help you and make you feet firm.} (47:7)

A Muslim never belies any of the promises made by Allah or His Prophet ﷺ. Only a hypocrite would do such a horrible thing. A Muslim has perfect faith in Allah, His Messenger ﷺ and the Shari'ah otherwise the Prophet ﷺ is commanded to fight one who does not have this belief. He said:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَٰهَ إِلَّا اللَّهُ وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ فَإِذَا فَعَلُوا ذَٰلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ

"I am commanded to fight against the people till they testify that there is no God but Allah. And believe in me and in that which I have brought. When they do that, they have protected from me their blood and their property except for the right, Islam has on them and their reckoning is with Allah."[1]

[1] Bukhari # 25, Muslim # 36-22, Abu Dawud # 2641, Tirmidhi # 2606, Nasa'i #3973, Ibn Majah # 71 Darami # 2446 Ahmad 2/345. (Narrated: Ibn Umar ؓ and Abu Hurayrah ؓ and Anas ؓ).

TO RELY ON LAWS OTHER THAN SHARI'AH

Islam has prescribed certain punishments to keep the society in a peaceful working order and everyone may get his basic rights easily and justice may prevail. Allah has made the laws clear in the Qur'an. He says:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ إِذَا دُعُوْٓا إِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ أَنْ
يَّقُوْلُوْا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

{The only saying of the believers when they are called to Allah and to His Messenger that he may judge between them is that they say "we hear, and we obey." And those they are the prosperers.} (24:51)

The hypocrite ignores the Shari'ah laws and obeys the laws of the taghūt (or false good). Allah says about them:

أَلَمْ تَرَ إِلَى الَّذِيْنَ يَزْعُمُوْنَ أَنَّهُمْ اٰمَنُوْا بِمَآ أُنْزِلَ إِلَيْكَ وَمَآ
أُنْزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ أَنْ يَّتَحَاكَمُوْٓا إِلَى الطَّاغُوْتِ وَقَدْ أُمِرُوْٓا
أَنْ يَّكْفُرُوْا بِهٖ ۚ وَيُرِيْدُ الشَّيْطٰنُ أَنْ يُّضِلَّهُمْ ضَلٰلًا بَعِيْدًا ○ وَإِذَا قِيْلَ
لَهُمْ تَعَالَوْا إِلٰى مَآ أَنْزَلَ اللّٰهُ وَإِلَى الرَّسُوْلِ رَأَيْتَ الْمُنٰفِقِيْنَ يَصُدُّوْنَ
عَنْكَ صُدُوْدًا ○

{Have you not considered those who assert that they believe in what has been revealed to you, and what was revealed before you? (yet) they desire to seek the judgement (of their disputes) from taghūt, whereas they indeed have been commanded to disbelieve in them. But Satan desires to lead them astray into far error. And when it is said to them, "Come now to that which Allah has revealed, and to the Messenger," you then see the hypocrites turn away from you with aversion.} (4:60-61)

However, if the hypocrites are confident of getting a favourable Judgement from the Shari'ah court then they profess unflinching obedience.

Allah says:

وَإِذَا دُعُوْٓا إِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيْقٌ مِّنْهُمْ

مُّعْرِضُوْنَ ۝ وَاِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْآ اِلَيْهِ مُذْعِنِيْنَ ۝ اَفِىْ قُلُوْبِهِمْ مَّرَضٌ اَمِ ارْتَابُوْآ اَمْ يَخَافُوْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَرَسُوْلُهٗ ۚ بَلْ اُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝

{And when they are called to Allah and to His Messenger ﷺ that he may judge between them, behold, a party of them are averse. But if the right is on their side they come to him submissively. Is there disease in their hearts, or are they in doubt, or do they fear that Allah and His Messenger will deal unjustly with them? Nay those -they are the evildoers.} (24:48-50)

The people who turn away from the Shari'ah courts and Islamic laws in favour of the laws that suit them must ask themselves where they belong to the Muslims or the hypocrites?

Those who do not judge by the Qur'an are sinners, transgressors and infidels Allah says:

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكَافِرُوْنَ ۝

{And whosoever judges not by what Allah has revealed, so those they are the disbelievers.} (5:44)

.....فَاُولٰٓئِكَ هُمُ الظَّالِمُوْنَ ۝

{....they are the evildoers.} (5:45)

....فَاُولٰٓئِكَ هُمُ الْفَاسِقُوْنَ ۝

{....they are the transgressors.} (5:47)

TO LEAVE A MEETING WITHOUT PERMISSION

The believers attend meetings to discuss their affairs and ie gatherings of Friday and the eed. If they are unable to tend, they seek permission and if one of them has to leave ie meeting, he seeks the permission of the amir to be lowed to go. This is what the Sahabah ﷺ did. Allah says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ
جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ
الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن
لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○

{Those only are believers who believe in Allah and His Messenger, and when they are with him on some common affair, go not away until they ask his leave. Surely those who ask your leave those are they who believe in Allah and His Messenger. So if they ask your leave for some affair of theirs, give leave to whom you will of them, and ask Allah's forgiveness for them. Surely Allah is forgiving, Merciful.} (24:62)

The hypocrites abstained from attending such meetings nd from seeking the Prophet's ﷺ permission. They slipped ut without asking. Allah says:

لَّا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ
الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ○

{Make not the calling of the Messenger among yourselves like your calling one of another. All indeed knows those of you who slip away from among you stealthily. So let those who go against His[1] command

The pronoun refers to Allah according to some commentators (Chawla) and to the Prophet ﷺ according to others like Ma'ariful Qur'an (Mufti Muhammad Shafi). The translation here followed is Chawla. (Translator)

beware lest a trial befall them, or there befall them a painful chastisement.} (24:63)

TO BE DISOBEDIENT

The believers never fail to obey Allah and His Messenger ﷺ whatever difficulty that may entail. Allah says:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوٓا إِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَّقُوْلُوْا سَمِعْنَا وَأَطَعْنَا ، وَأُوْلٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

{The only saying of the believers when they are called to Allah and to His Messenger that he may judge between them is that they say, 'We hear, and we obey.' And those they are the prosperers.} (24:51)

In contrast, the hypocrite is an occasional obedient one and very often he flings off the commands behind his back. Allah says:

وَأَقْسَمُوْا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ، قُلْ لَّا تُقْسِمُوْا طَاعَةٌ مَّعْرُوْفَةٌ ، إِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ○

{And they swear by Allah their most earnest oaths, that if you command them, they would certainly go forth. Say, "Do not swear. Reasonable obedience is required. Surely Allah is Aware of what you do."} (24:53)

Abu Umamah Bahili ؓ said, "When the hypocrite speaks, he lies, when he promises, he breaks it, when he is entrusted something, he betrays his trust, when he collects the spoils together, he is treacherous, when he is commanded, he disobeys, and when he encounters (the enemy) he shows cowardice. So, who so has these traits, has in him hypocrisy and who so has in him some of them, has some of hypocrisy in him."[1]

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[1] Sifatul Munafiq (Faryabi) # 20.

TO DO THAT WHICH HARMS RELIGION

Uqbah Ibn Aamir ﷺ narrated that he heard Allah's Messenger ﷺ say, "The ruin of my Ummah lies in the Book (the Qur'an) and the milk."

Someone asked, "O Messenger of Allah ﷺ! What, in the Book and the milk?" he said, "They will learn the Qur'an and will interpret it in a way other than it was revealed. And, they will love the milk and forsake the congregational Salāh and the Friday Salāh. And they will take to the villages.●

They will take up residence in villages. Ibn Rajab explained this Hadith. "They will stay in the villages for the number of days there is plenty of milk and that is a lengthy period always. During this period, they will forsake the Salāh of Friday and the Salāh with the congregation.●

This is a sign of hypocrisy. We have stated earlier that if anyone misses three Friday Salahs then he is recorded among the hypocrites. And, only a hypocrite keeps away from the congregation al Salāh.

However, if the congregational Salāh and the Friday Salāh are observed in the village and the concerned man does not neglect to observe them then there is no harm in going to villages, because the reason is removed so the warning does not apply But Allah knows best."

● Ahmad # 16780, Mu'jam Kabir (Tabarani) 17/296, Sifat un Nifaq wa na'tulmunafiqin # 145.

● Fath-ul-Bari fi Sharah Sahih al-Bari 1/108.

TO NOT GET READY TO WAGE JIHAD

Allah says:

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ لَا تَعْلَمُوْنَهُمْ اَللّٰهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فِيْ سَبِيْلِ اللّٰهِ يُوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ۝

{And make ready against them of whatever the (armed) force you can afford, and of the tethered horses, whereby you may frighten the enemy of Allah and your enemy, and others besides them whom you know not; Allah knows them. And whatsoever you expend in Allah's way, it shall be repaid you in full, and you will not be wronged.} (8:60)

The Prophet ﷺ said,

ارموا واركبوا ولان ترموا احب الي من ان تركبوا

"Practice archery and horse-riding. But, that you practice archery is dearer to me than that you ride."[1]

The hypocrite will never make preparations for jihad. Allah says:

وَلَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّلٰكِنْ كَرِهَ اللّٰهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ ۝

{And if they had intended to go forth, they would certainly have made some preparation for it. But Allah disliked their going forth, so He made them pause, and it was said to them, "Stay back with those who are staying back.} (9:46)

The Prophet ﷺ said:

من مات ولم يغز ولم يحدث نفسه بالغزو مات على شعبة من نفاق

[1] Tirmidhi # 1637 Abu Dawud # 2513, Nasa'i # 3578, Ibn Majah # 2811, Darami # 2405, Ahmad 4/144 (Narrated Uqbah and Abdullah Ibn Abdur Rahman).

"He who dies without having waged jihad or having prepared himself in his heart for jihad, dies on a kind of hypocrisy."[1]

[1] Muslim # 158-1910, Abu Dawud # 2502, Nasa'i # 3097.

TO KEEP AWAY FROM JIHAD, TO PREVENT OTHERS FROM IT, AND TO BE SCARED AND TO FLEE

The hypocrites do not participate in jihad and they also prevent others from doing so. Allah says:

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ
الْبَأْسَ إِلَّا قَلِيلًا ○

{Allah indeed knows those among you who hinder (others) and those who say to their brethren, "Come to us." And they come not to the fight but a little} (33.18)

But death will not miss them. Allah says:

قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ
إِلَّا قَلِيلًا ○ قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ
أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ○

{Say, "Flight will not avail you if you flee from death or slaughter, and then you will not be given comfort of life but for a little while." Say, "who is he that can protect you from Allah if He intends evil for you, or intends mercy for you?" And they shall not find for themselves, apart from Allah, a protector or a friend.} (33:16-17)

The hypocrites seek excuses to flee from battle.

وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ
فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۚ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ
إِلَّا فِرَارًا ○ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا
وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ○

{And when a party of them said, "O people of Yathrib, there is no stand for you (here), so you go back." And a band of them even sought permission of the Prophet ﷺ saying "Our houses are exposed (to the enemy)" though they were not exposed. They desired nothing but to flee.

And if an entrance had been forced against them from all side of it (Yathrib), and they were then asked to sedition (against the believers), they would certainly have committed it, and would have not hesitated about it but slightly.}● (33:13-14)

And, even if the hypocrites were in the midst of the Muslims, they would not take part in jihad. Allah says:

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُم بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُم مَّا قَاتَلُوا إِلَّا قَلِيلًا ○

{They think the confederates have not departed, and if the confederates should come (again) they would fain be dwelling among desert Arabs, asking for the news about you. And if they were among you, they would not fight but a little.}.● (33:20)

When the call to jihad is heard, the hypocrites behave as though they have the pangs of death.

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ○

{And those who believe say, "Why has a surah not been revealed? But when a decisive surah is revealed, and therein fighting is mentioned, you will see those in whose hearts is a disease looking towards you with the look of one who swoons of death. So woe to them!"}.● (47:20)

●,● Surah Ahzab.

● Surah Muhammad.

THE HYPOCRITE'S CHARACTER

The verses of the Qur'an:

هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ○ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ○

{Take this! Read my record! Surely I thought that I would meet my reckoning.} (69:19-20)

Hasan رحمة الله عليه said about them that the believer had held a good opinion of his Lord, so he did good deeds. But the hypocrite had a bad opinion of his Lord, so he did bad deeds."●

Bilal Ibn Sa'd رحمة الله عليه, "The hypocrite speaks that which is regarded as piety but does what is evil."●

Hasan رحمة الله عليه said "People are of three kinds: believers, hypocrites and disbelievers. The believer does deeds in obedience to Allah. As for the disbeliever, Allah has disgraced him, as you see. And as for the hypocrite, he is here, there in mountains, homes, streets. We seek refuge in Allah! By Allah, they did not recognise their Lord, but remember to deny their Lord through their deeds the wicked deeds. Ignorance and darkness is seen while knowledge has diminished, and the Sunnah is forsaken. To Allah we belong and to Him is our return. Bewildering! Depriving sense! They are not Jews or Christians or Magians that they should be excused.

Surely the believer does not take his religion from the ople, but it comes to him from Allah and he takes it. And e hypocrite gives his tongue to the people but denies to lah his heart and his deeds. So two new kinds of young ople are born in Islam: one has a bad idea who imagines at paradise is for only those who have the same opinions as . He has unleashed his sword and shed blood of the uslims and regarded as lawful to him their sacred longings. The other is the cruel one who gets his wish done d is not stopped by anyone. The world is what he worships d for it, he goes into a rage. He kills and fights for it and

Sifatul Munafiq (Faryabi) # 96.

Sha'b ul Eeman (Bayhaqi) # 6873, Sifatul Munafiq # 52

shows wildness for it.

Glory be to Allah! I have not met a hypocrite of this Ummah who has overcome this world and cast his mark on it. Religion has gone out.

Two wicked kinds have come to this world and have encompassed all the Muslims. O son of Aadam! Seize your religion. It is your flesh and your blood. If you accept it, what a wonderful comfort and what a wonderful blessing. But if it is otherwise, then we seek refuge in Allah it is only a fire that will not extinguish and a rock that will not cool and a soul that will not die."❶

This verse of the Qur'an:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلٰهَهُ هَوَاهُ

{Have you considered him who takes his caprice to be his god?} (45:23)

- Hasan رحمة الله عليه said about it:

  He is the hypocrite who does whatever he likes.❷

- Qatadah ﷺ said about it:

  He is one who gets done whatever he wants to do.❸

- The hypocrites are the devil's army.

  Allah says:

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَأَنْسٰهُمْ ذِكْرَ اللّٰهِ ۔ أُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ۔ أَلَآ إِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ○

{Satan has gained the mastery over them, so he has made them forget Allah's remembrance. Those are Satan's party. Behold, surely Satan's party, they are the losers!} (58:19)

- The hypocrites will follow the Dajjal. When he comes before the last Day, the believers will be safe from his mischief. The hypocrites in Makkah and Madinah, both men and women, will go and join the Dajjal because of earthquakes in these cities. Anas Ibn Maalik ﷺ narrated that the Prophet ﷺ said," The Dajjal will go all over the

❶ Sifat ul Munafiq (Faryabi) # 51

❷ Sifat ul Munafiq # 45

❸ Tafsir Qurtubi 16/166, Tafsir Tabari 25/150 Sifat ul Munafiq # 46.

earth but not to Makkah and Madinah. When he comes towards Madinah, he will find rows of angels at every road leading to it. Then he will come to a highland of Jarf (a road towards Shaam about a mile away). He will encamp there and pitch tents. Then Madinah will shake thrice with earth quakes and the hypocrite men and hypocrite-women will go away to the Dajjal."❶

ukhari # 1881, 7124, Muslim # Ibn Ma'jah # Ahmad, Sifat un Nifaq
'a na'tul Munafiqin # 164.

THE CHARACTER OF THE HYPOCRITES IN JIHAD

- The hypocrites were afraid of jihad and the fighting.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلٰوةَ وَآتُوا
الزَّكٰوةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ
كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا
أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ
وَلَا تُظْلَمُونَ فَتِيلًا ○

{Have you not considered those to whom it was said: "Withhold your hands (from fighting), and establish the Salāh and pay the Zakah." But as soon as fighting is prescribed for them, there is a party of them who fear the people as they would fear Allah, or (even) with a greater fear, and they say, "Our Lord! Why have you prescribed fighting for us? Would you not grant us respite to a near term? Say, "The comfort of this world is a little trifle and the hereafter is better for him who fears (Allah). And you shall not be wronged a whit."} (4:77)

- And they presented false excuses of lacking strength.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ
الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ
وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ○

{Were it a gain near at hand, and a short journey, they would have followed you, but the distance (to Tabuk) was too far for them. And yet they will swear by Allah, "Had we been able, we would certainly have set out with you." They destroy their own souls, and Allah knows that surely they are liars.} (9:42)

- Allah did not approve that they should be excused without first verifying facts.

عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ

صَدَقُوْا وَتَعْلَمَ الْكٰذِبِيْنَ ○

{Allah forgive you! Why did you permit them (to stay behind), till it had become clear to you which of them spoke the truth and you had known the liars?} (9:43)

- Only they sought permission to be excused.

اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ○

{Only those ask leave of you who believe not in Allah and the last Day, and whose hearts are in doubt, so in their doubt they waver.} (9:45)

- The same applied to the wealthy hypocrites.

وَاِذَآ اُنْزِلَتْ سُوْرَةٌ اَنْ اٰمِنُوْا بِاللّٰهِ وَجَاهِدُوْا مَعَ رَسُوْلِهِ اسْتَاْذَنَكَ اُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوْا ذَرْنَا نَكُنْ مَّعَ الْقٰعِدِيْنَ ○

{And when a Surah is revealed (saying), "Believe in Allah, and struggle hard along with His Messenger," the men of affluence among them ask your permission, and say, "Leave us behind that we may be with those who stay."} (9:86)

- So, Allah put a seal on their hearts.

رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ وَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ○

{They are pleased to be with those who stay at home, and a seal has been set upon their hearts, so they understand not.} (9:87)

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَسْتَاْذِنُوْنَكَ وَهُمْ اَغْنِيَآءُ رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ وَطَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَعْلَمُوْنَ ○

{The way is only against those who ask leave of you while they are rich. They are pleased that they should be with those who stay at home. Allah has set a seal on their hearts, so they know not.} (9:93)

- Even the desert hypocrites shied away from jihad.

وَجَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِيْنَ كَذَبُوا اللّٰهَ

وَرَسُوْلَهٗ سَيُصِيْبُ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ○

{And there came the excusers from among the desert Arabs, asking for leave; and those who lied to Allah and His Messenger sat at home. Soon a painful chastisement will afflict those of them who disbelieve.} (9:90)

On the other hand, the Muslims never sought permission to stay away.

لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يُّجَاهِدُوْا
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ط وَاللّٰهُ عَلِيْمٌ بِالْمُتَّقِيْنَ ○

{Those who believe in Allah and the Last Day ask no leave of you, that they may (stay away) from struggling hard with their riches and their lives. And Allah is knower of the God-fearing.} (9:44)

☞ The hypocrites not only stayed at home themselves but they also hindered other people from taking part in jihad.

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَقَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ط قُلْ نَارُ
جَهَنَّمَ اَشَدُّ حَرًّا ط لَوْ كَانُوْا يَفْقَهُوْنَ ○

{Those, who were left behind rejoiced in staying behind the Messenger of Allah, and they abhorred to struggle hard with their riches and their lives in the way of Allah and they said: "Go not forth in the heat." Say, "The fire of hell is fiercer in heat."

Would that they understand (this)!} (9:81)

☞ Sometimes, however, they sought to remove from themselves the blot of 'hypocrisy' by asking to be allowed to fight in jihad.

فَاِنْ رَّجَعَكَ اللّٰهُ اِلٰى طَآئِفَةٍ مِّنْهُمْ فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ
تَخْرُجُوْا مَعِيَ اَبَدًا وَّلَنْ تُقَاتِلُوْا مَعِيَ عَدُوًّا اِنَّكُمْ رَضِيْتُمْ بِالْقُعُوْدِ اَوَّلَ
مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ ○

{So, if Allah brings you back to a party of them, and they ask leave of you to go forth, say, "Never shall you

go forth with me, nor shall you fight any enemy with me. You were pleased to sit back the first time, so now sit back with those who stay behind."} (9:83)

- Whenever the Prophet ﷺ returned from a jihad, the hypocrites who stayed behind forwarded excuses on oath. Allah instructed the Muslims to leave them alone and not accept their excuses.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ
نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ
عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝ سَيَحْلِفُونَ بِاللَّهِ
لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ
وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ۝ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا
عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ۝

{They will excuse themselves to you, when you return to them. Say, "Do not excuse yourselves, we shall not believe you; Allah has indeed informed us of your tidings. Allah will certainly see your deed, and so will His Messenger, then you will be brought back to the knower of the unseen and the seen, then He will inform you of what you used to do." They will soon swear to you by Allah, when you return to them, so that you may leave them alone. So you leave them alone. Surely they are an abomination, and their refuge is hell a recompense for that which they used to earn. They swear to you, that you may be pleased with them, yet Allah shall never be pleased with the transgressing people.} (9:94-96)

- And, even if the hypocrites had gone to the battlefield, there they would have complained if things were not too pleasing to them. They would have had doubts concerning Allah and raised objections on the Divine decree. So Allah says:

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ وَطَائِفَةٌ
قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ

هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

{Then He sent upon you, after grief, a security a slumber overcoming a party of you, while (the other) party whom their own souls had rendered anxious, bethought of Allah quite unjustly, the thought of ignorance. They said, "Have we any part in this affair?" Say, "The affair belongs entirely to Allah."

They conceal in their hearts what they would not reveal to you. They said: "If we had any part in the affair we would not have been slain here." Say, "Even if you had been in your houses, those for whom slaying was decreed, would have gone forth to the place where they lie slaughtered now," that Allah might test what was in your hearts, and that He might purge what was in your hearts. And Allah is knower of what is in the hearts.}

(3:154)

Abu Tahah ﷺ narrated: On the day of Uhud, drowsiness overtook us while we were in battle rows. My sword dropped down from my hand and I picked it up. It dropped again, and again I picked it up. And another party the hypocrites had no concern at all, but for their own selves, cowards to the limit, most fearful and deserters to the worst degree. {يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ they bethought of Allah quite unjustly, the thought of ignorance. (3:154)} They are liars and they are doubters in affairs of Allah.[1]

ج. The hypocrites discouraged the Muslims from going to battle. If any of them was martyred, they would boast that if they had paid heed to their advice, they would have been safe. Allah says:

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[1] Bukhari # 4068, 4562, Tirmidhi #3008, Ahmad # 15764, Ibn Hibban 16/146, Sifat un-Nifaq wa na't ul-minafiqin # 152.

يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ
ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُ
لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَ
بِمَا تَعْمَلُونَ بَصِيرٌ ○

you who believe! Be not like those who disbelieve l say of their brethren, when they travel in the land or engaged in battle (and have died), "If they had been h us, they would not have died, and not be slain," s is in order that Allah may make that anguish in ir hearts. And Allah gives life and causes death. And ah is seer of what you do.} (3:156)

Allah said to them that they should keep death at bay, were truthful.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ قُلْ فَادْرَءُوا
أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ○

ose who said of their brethren while they themselves d back, "Had they obeyed us, they would not have n slain." Say, "Then avert death from yourselves, if are truthful."} (3:168)

her, they will face death wherever they go.

أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ
تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا
مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُ
يَفْقَهُونَ حَدِيثًا ○

'heresoever you may be, death shall overtake you, ugh you be in lofty towers." And if some good alls them, they say, "This is from Allah," and if an l befalls them, they say, "This is from you (O phet)." Say, "All is from Allah." But what is the ter with these people that they do not understand thing? (4:78)

e hypocrites also pleaded that if a correct jihad was

being waged, they would have joined definitely. Or, if they had the expertise, they would have fought. Allah says:

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ○

{And that He might determine the hypocrites to whom it was said, "Come, fight in the way of Allah, or defend yourselves." They said, "If we know that fighting is there, we would follow you." On that day they were nearer disbelief than to belief, they say with their mouths what is not in their hearts. And Allah knows best what they conceal.} (3:167)

- And, the hypocrites also promised the disbelievers to help them. Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ ۗ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ○

{Have you not considered those who are hypocrites? They say to their brethren who disbelieve from among the people of the Book, "If you are expelled, we will certainly go forth with you, and we will never obey anyone against you, and if you are fought against, we will certainly help you," And Allah bears witness that they surely are liars."} (59:11)

- Allah said that they were liars and would never fight.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ○

{If they are expelled, they will not go forth with them, and if they are fought against, they will not help them. And even if they help then, they would certainly turn (their) backs, then they would not be helped.} (59.12)

- They presented false excuses.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْ
فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِ
لَكُم مِّنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ۝

›se of the desert Arabs who were left behind will
ı say to you, "Our possessions and our families
:s us occupied, so ask forgiveness for us!" They say
ı their tongues what is not in their hearts say, "Then
› can avail you in anything against Allah, if He
ıds to do you harm or He intends to do you good?
, Allah is ever Aware of what you do."} (48:11)

hypocrites called the Muslims 'stupid' because they
ght without proper equipment.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ ۗ
يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

call) when the hypocrites and those in whose hearts
a disease, said, "Their faith has made them crazy,"
whosoever puts his trust in Allah, surely Allah is
hty, wise.} (8:49)

THE CONDUCT OF THE HYPOCRITES OF THE PROPHET ﷺ TIMES

- The hypocrites showed disrespect to the Prophet ﷺ and called him unjust. Allah says:

  وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَٰتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ○

  {And of them are some who blame you in respect of alms. If they are given something thereof, they are pleased, but if they are not given anything thereof then they are enraged.} (9:58)

Abu Sa'eed Khudri ﷺ said about a hypocrite by the name of Dhul Khuwasirah that while the Prophet ﷺ was distributing some property, this man who belonged to Banu Tamim came and said, "O Messenger of Allah ﷺ, be fair." He said, "Woe to you! Who will do justice if I do not. If I am not fair then you will be ruined." Umar Ibn Khattab ﷺ said, "O Messenger of Allah ﷺ permit me that I may sever his neck."

According to a version, "..that I may slay this hypocrite."●

Allah says:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ○

{And would that they were content with what Allah and His Messenger gave them, and would say "Allah suffices us, Allah will soon give us (more) out of His bounty and His Messenger too, surely to Allah alone we humbly turn."} (9:59)

- They also blamed the Prophet ﷺ for hearing everyone. Allah says:

  وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنكُمْ ۚ وَالَّذِينَ يُؤْذُونَ

● Bukhari # 3610, Muslim # 148. 1064.

رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ أَلِيْمٌ ○

{And of them are those who hurt the Prophet and say, "He is (all) ear."He is all ear of good for you, he believes in Allah, and trusts the believers, and he is a mercy to those of you who believe. And those who hurt the Messenger of Allah, for them shall be a painful chastisement."} (9:61)

- Then hypocrites then denied on oath that they were disrespectful to the Prophet ﷺ

يَحْلِفُوْنَ بِاللّٰهِ مَاقَالُوْا وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ إِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا وَمَا نَقَمُوْآ إِلَّآ أَنْ أَغْنٰهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ فَإِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ وَإِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا أَلِيْمًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمَالَهُمْ فِي الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ○

{They swear by Allah that they said nothing, but certainly they did speak the word of disbelief and disbelieved after their Islam, and they purposed that which they could not attain. And they avenged not except for this, that Allah and His Messenger had enriched them out of His bounty. So if they repent, it will be better for them, and if they turn away, Allah will chastise them with a painful chastisement in this world and in the hereafter, and they shall have on earth no friend, nor helper.} (9:75)

- The hypocrites accused (Sayyidah) Ayshah رضي الله تعالىٰ عنها of being unfaithful and so hurt the Prophet ﷺ very much. Allah says:

إِنَّ الَّذِيْنَ جَآءُوْا بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ○

{Surely those who came up with a lie is a party among you. You do not think of this as an evil for you, rather it is good for you. For everyone of them shall be what he has earned of the sin, and he among them who took the bulk of it, for him shall be a mighty chastisement.} (24:11)

As for the words {and he who took the bulk of it}, she said that they refer to Abdullah Ibn Ubayy Ibn Salul.❶

Imam Zuhri رحمة الله عليه said, "I was with Walid Ibn Abdul Malik when he recited the verse:

وَالَّذِىْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ۝ (24:11)

He said that it was revealed of concerning Ali ؓ. But I said to him, 'May Allah correct the amir! It is not so. Urwah Ibn Zubayr ؓ reported to me from Ayshah رضي الله تعالى عنها.' He asked me what he had reported to me and I said, 'He reported that she said, 'It is revealed concerning Abdullah Ibn Ubayy Ibn Salul, the hypocrite.'"❷

When the Prophet ﷺ consulted Usamah Ibn Zayd ؓ, Ali ؓ and Barirah رضي الله تعالى عنهما, they gave testimony that (Sayyidah) Ayshah رضي الله تعالى عنها was chaste and innocent. So, he stood up on the pulpit and said, "O you Muslims, who will support me against a man who has hurt me by slandering my family. By Allah, I know of my family nothing but piety. And they have mentioned a man of whom I know that he is pious. He has never entered my house except with me..."❸

- The hypocrites used to create difficulties for the Prophet ﷺ. Allah says:

  لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوْا لَكَ الْاُمُوْرَ حَتّٰى جَآءَ الْحَقُّ وَظَهَرَ اَمْرُ اللّٰهِ وَهُمْ كٰرِهُوْنَ ۝

  {Certainly they sought to stir up sedition before, and have upset matters for you, until the Truth arrived, and Allah's command prevailed, though they abhorred it.}

  (9:48)

- They conspired against the Prophet ﷺ

  وَيَقُوْلُوْنَ طَاعَةٌ فَاِذَا بَرَزُوْا مِنْ عِنْدِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ الَّذِىْ

❶ Bukhari # 4749

❷ Fath ul Bari v2 pp578 to 581 (Walid's words) against Hadith # 4141, and v2 p804 Hadith # 4749, Sifat un Nifaq wa Na't ul Munafiqin # 174.

❸ Bukhari # 4750s, Muslim # 56 (to 58)-2770. (Narrated: Urwah Ibn Zybayr ؓ from Sayyidah Ayshah رضي الله تعالى عنها)).

تَقُوْلُ وَاللّٰهُ يَكْتُبُ مَا يُبَيِّتُوْنَ فَاَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝

{And they say, "Obedience (is our duty)," but when they go forth from you, a party of them spend the night together in planning other than what you say. And Allah records what they plan by night, so turn away from them, and put your trust in Allah. And Allah suffices as a Guardian.} (4:81)

b. The hypocrites belied the verses and the Prophet ﷺ. And they made fun of him. Allah says:

كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ مِنْكُمْ قُوَّةً وَّاَكْثَرَ اَمْوَالًا وَّاَوْلَادًا ۭ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِيْ خَاضُوْا ۭ اُولٰۗىِٕكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ۝

{Like those before you, who were stronger than you in might, and more abundant in wealth and children. They enjoyed their lot; so have you enjoyed your lot, as those before you enjoyed their lot; and you indulge in idle-talk as they indulged. Those-their deeds are lost in this world and the hereafter; and those they are the losers.} (9:69)

c. They attributed affliction to the Prophet ﷺ (we seek refuge in Allah from such thought).

اَيْنَمَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ۭ وَاِنْ تُصِبْهُمْ حَسَنَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِ اللّٰهِ ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِكَ ۭ قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ ۭ فَمَالِ هٰٓؤُلَاۗءِ الْقَوْمِ لَا يَكَادُوْنَ يَفْقَهُوْنَ حَدِيْثًا ۝

{"Wheresoever you may be, death shall overtake you, though you may be in lofty towers." And, if some good befalls them, they say, "This is from, Allah" and if an evil befalls them, they say, "This is from you". Say, "All is from Allah". But what is the matter with these people

that they do not understand anything?} (4:78)

- The hypocrites built a mosque to accommodate evil people and cause a dissention among the Muslims. Allah says:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ○

{And those who have set up a mosque to hurt, and to promote disbelief, and to cause division among the believers, and to make it a place of ambush for one who has made war against Allah and His Messenger aforetime they will certainly swear, "We desired nothing but good." And Allah bears witness that they are certainly liars.} (9:107)

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ○

{You should never stand therein. Surely a mosque founded from the first day on piety is worthier that you should stand there in. In it are men who love to purify themselves. And Allah loves those who purify themselves.} (9:108)

- They would vanish when the Qur'an was revealed concerning their misdeeds.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ○

{And whenever a Surah is revealed, they look at one another (saying), "Does anyone see you?" Then they turn away. Allah has turned away their hearts, because they are a people who understand not.} (9:127)

- The hypocrites were afraid that their doings should be declared.

يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ ۚ قُلِ

اسْتَهْزِءُوْآ اِنَّ اللّٰهَ مُخْرِجٌ مَّا تَحْذَرُوْنَ ○

hypocrites fear lest a Surah should be sent down
t them, informing them of what is in their hearts.
"Go on mocking, surely Allah will bring forth what
ear."} (9:64)

would go to the infidels for a judgement. But, if it
un favourable to them then they rushed to the
het ﷺ for a redressed. They would plead that their
vas pious.

فَكَيْفَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ثُمَّ جَآءُوْكَ يَحْ

بِاللّٰهِ اِنْ اَرَدْنَآ اِلَّآ اِحْسَانًا وَّتَوْفِيْقًا ○

would it be, when they are seized by an affliction
hat their own hands have forwarded? Then would
come to you swearing by Allah, "We sought
ng but good will and conciliation."} (4:62)

اُولٰٓئِكَ الَّذِيْنَ يَعْلَمُ اللّٰهُ مَا فِيْ قُلُوْبِهِمْ فَاَعْرِضْ عَنْهُمْ وَعِظْهُ

لَّهُمْ فِيْٓ اَنْفُسِهِمْ قَوْلًا بَلِيْغًا ○

e are they of whom Allah knows what is in their
s. So you turn away from them, and admonish
, and speak to them a word appealing to their
.} (4:63)

ypocrites retreated even before fighting began in the
Uhud.

the Prophet ﷺ offered the Fajr Salah at Shawt and
y were very near so that they could see one another,
Ibn Ubayy, the hypocrite, put forward an excuse.
away one-third of the army with him, saying that he
t understand why they should play with their lives.
unhappy that the Prophet ﷺ had preferred advice of
else over his own advice.

Ibn Thabit ؓ narrated that thereafter, the Prophet ﷺ
ؓ divided into two parties, one of whom pledged to
ainst the deserters while the other disagreed with
d said that they would not fight against them. So,
rds were revealed:

فَمَا لَكُمْ فِي الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ أَرْكَسَهُمْ بِمَا كَسَبُوْا ط

{What is the matter with you that there are two parties (among you) concerning the hypocrites while Allah has made them to retract (to disbelief) because of what they have earned?} (4:88)

He narrated further that the Prophet ﷺ said, "That is Tayyibah-Madinah. It clears out sins (of a person) just as the fire removes the impurities of silver."❶

- The hypocrites lend no ear.

وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ۝

{And be not like those who say, "We have heard," while they hear not.} (8:21)

- They attend the gatherings of the infidels.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ أَنْ إِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ إِنَّكُمْ إِذًا مِّثْلُهُمْ ط إِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعًا ۝

{And He has indeed revealed to you in the Book that when you hear the revelations of Allah being disbelieved in and mocked at, sit not with them (who do this) until they indulge in a discourse other than that, or else you would indeed be like them. Surely Allah will gather together the hypocrites and the disbelievers in hell.} (4:140)

فَتَرَى الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰى أَنْ تُصِيْبَنَا دَآئِرَةٌ ط فَعَسَى اللّٰهُ أَنْ يَّأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهٖ فَيُصْبِحُوْا عَلٰى مَآ أَسَرُّوْا فِيْٓ أَنْفُسِهِمْ نٰدِمِيْنَ ۝

{You will see those in whose hearts is a disease hastening towards them, saying, "we fear lest a turn of fortune should befall us." But it may be that Allah will soon bring the victory or a commandment from Himself; then they shall become remorseful over that they conceal in their souls.} (5:52)

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❶ Bukhari # 4050, Muslim # 6-2776, Tirmidhi # 3028.

he hypocrites spread rumours.

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰٓ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَاتَّبَعْتُمُ الشَّيْطَٰنَ إِلَّا قَلِيلًا ۝

And when there comes to them any tiding, whether of eace or of fear, they spread it abroad. If they had only eferred it to the Messenger and to those in authority rom among them, then those among them who can earch the truth about it, would have known the matter. and were it not for the bounty of Allah to you, and His nercy, you would have followed Satan, except a few.}

(4:83)

here are people who are quick to pass on news without g a thought to the consequences. The result is that many le get disheartened and turn away from religion. Hence, people must first consult the responsible individuals.

ALLAH'S TREATMENT OF THE HYPOCRITES

1: Allah has promised the hypocrites that they would go to hell.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللَّهُ ۖ وَلَهُمْ عَذَابٌ مُقِيمٌ ○

{Allah has promised the hypocrite men and the hypocrite women, and the disbelievers, the fire of Hell, therein they shall abide, that will suffice them. And Allah has cursed them, and for them shall be a lasting chastisement.} (9:68)

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ○

{Allah has prepared for them a severe chastisement. Surely vile is what they have been doing.}(58:15)

2 لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ○

{Neither their richness will avail them in anything against Allah nor their children. They are companions of the Fire. They shall abide there in.} (58:17) and (3:116)

3 فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ○

{So let not their riches nor their children elate you. Allah intends only to chastise them in the life of this world and that their souls should depart while they are disbelievers.} (9:55)

4 أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ○

{Do they not see that they are tried every year once or twice? Yet they repent not, nor are they admonished.}

(9:126)

5 وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ○

{But as for those in whose hearts is a disease, it only adds abomination to their abomination, and they die while they are disbelievers.} (9:125)

6 اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ○

{You ask forgiveness for them or you ask not forgiveness for them. Even if you ask forgiveness for them seventy times, Allah will not forgive them. This is because they disbelieved in Allah and His Messenger. And Allah guides not the transgressing people.} (9:80)

7 وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ○

{And pray you never over any one of them that may die, nor stand over his grave. Surely they disbelieved in Allah and His Messenger, and they died while they were transgressors.} (9:84)

8 مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ○

{Accursed they will remain, wherever they are found, they shall be seized and slain relentlessly.} (33:61)

9 وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ○

{And, if We will, We would show them to you, then you would know them by their marks. And certainly you can recognise them by the tone of (their) speech. And Allah knows your deeds.} (47:30)

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ ۖ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ

عَذَابٍ عَظِيمٍ ○

{And among those around you of the desert Arabs there are some hypocrites, and among the people of Madinah there are some who persist in hypocrisy. You know them not. We know them. We shall chastise them twice, then they will be turned back to a mighty chastisement.}

(9:101)

Ibn Abbas ﷺ narrated that Allah's Messenger ﷺ stood up to deliver the sermon of a Friday. He said: "O so-and-so! Get out for you are a hypocrite. O you! Get out, you too are a hypocrite." So he expelled them by their names. He disgraced them. And, Umar ﷺ was not there for the Friday Salāh that day because of some occupation that kept him out. He met them while they were going out of the mosque. He kept himself away from them, ashamed that he had not come for the Friday. He thought that the people had dispersed, while they too hid themselves from Umar ﷺ imagining that he knew their case. Umar ﷺ entered the mosque and found that the people had not yet offered the Salāh. A Muslim man said to him, "Be happy, O Umar! Indeed, Allah has disgraced the hypocrites. This is the first punishment whereby the Prophet ﷺ has sent them out of the mosque, and the second punishment is the chastisement in the grave."●

10: Allah did not approve any pious deed of the hypocrites. Mu'awiyah Hazali ﷺ narrated, "Surely, the hypocrite offers the Salāh but Allah rejects it. He fasts, but Allah rejects it. He gives charity, but Allah rejects it. (He wages jihad, but Allah rejects it.) He fights in battle, but Allah rejects it. And he is slain and Allah puts him in hell."●

Though he may participate in jihad and attain Martyrdom, yet that does not wipe out hypocrisy.

Utbah Ibn Abd Salama ﷺ narrated that the Prophet ﷺ said, "There are three kinds of martyrs. A believing man takes part in jihad with his life and his property in Allah's cause till he meets the enemy. He fights against them till he is killed.

● Sifatun Nifaq wa na't ul Munafiq # 178, Tafsir Ibn Kathir 2/423, Tafsir Tabari 11/10 Dur Manthur 4/273, Mu'jam Awsat Tabarani.

● Sifat un Nifaq (Faryabi) # 44, Sifat un Nifaq Na'tul Munafiqin # 153.

This martyr is worthy of pride. He will be in the tent of Allah under His throne. Not even the Prophets will excel him except because of the excellence and superiority of the rank prophet hood.

And a (second believing man "who has wronged himself with sins and lapses, exceeds in jihad with his life and property in Allah's path till he meets the enemy and fights against them till he is killed. He is forgiven his sins and lapses because the sword erases the sins. He will be admitted to paradise from whichever gate of paradise which has eight gates while hell has seven gates, some of paradise being more excellent than others.

And third, a hypocrite wages jihad with his life and his property in Allah's path till he meets the enemy and engages them till he is slain. But he goes to hell. Surely, the sword does not erase hypocrisy."❶

❶ Tabarani in Mu'jam Kabir, Ahmad 16998, Dārami, Ibn Hibban, Sifat un Nifaq wa na't ul Munafiq # 32.

HOW IS THE PROPHET ﷺ EXPECTED TO TREAT THE HYPOCRITES

1 يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ○

{O Prophet! Fear Allah, and obey not the disbelievers and the hypocrites. Surely Allah is ever Knowing, Wise.}

(33:1)

2 يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ○

{O Prophet! Carry out jihad against the disbelievers and the hypocrites, and be you harsh with them. And their refuge is hell. And it is an evil destination.} (9:73)

3 قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ ○

{Say, "Expend willingly or unwillingly, it shall not be accepted from you, for you are surely a transgressing people."} (9:53)

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ○

{There is nothing that prevents that their expendings be accepted from them but that they disbelieve in Allah and His Messenger, and that they come not to offer the Salah but sluggishly, and that they expend not but unwillingly.} (9:54)

4: Umar ﷺ narrated: when Abdullah Ibn Ubayy Ibn Salul died, the Prophet ﷺ was invited to offer the Salah over him. When he stood (before the body), I jumped over towards him and said, "O Messenger of Allah, will you offer the (funeral) Salah over Ibn Ubayy while he had said this-and-that on a certain day? "I counted them over to him. "He smiled and said", Move back, O Umar." When I was insistent, he said, "I have been given a choice. So, I

ve chosen. And if I knew that if I make it more than venty, he would be forgiven, then indeed I would make nore." Then, he offered the Salāh and moved aside. He d not been aside long when this verse was revealed:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا..... الى... فَاسِقُونَ ○ (9:80)

anslated above, previous chapter.

er that, the Prophet ﷺ never offered Salāh over any rite nor stood at the grave of anyone of them till his D

ari # 1366, 4670, Tirmidhi # 3097, Nasa'i # 1968.

TREATMENT OF THE HYPOCRITES IN CURRENT TIMES

They must not be obeyed.

يَآ أَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ۚ إِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ○

[(33:1) Translated in previous chapter.}

هٰٓأَنْتُمْ أُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ وَإِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا وَإِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ۚ قُلْ مُوْتُوْا بِغَيْظِكُمْ ۚ إِنَّ اللّٰهَ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ ○

[Ah! You are those who love them, but they love you not, even though you believe in all the (revealed) Books. And when they meet you they say, "We believe," and when they are alone, they bite their finger tips at you in rage. Say, "Perish in your rage. Surely Allah is Knower of what is in the hearts."] (3:119)

The hypocrites must not be made happy as we learn from Umar Ibn Abdul Aziz رحمة الله عليه. Abu Qalabah was taken ill in Shaam. Umar Ibn Abdul Aziz رحمة الله عليه visited him and said, "O Abu Qalabah! Severity, and let not the hypocrites by happy because of us."●

وَلَا تُصَلِّ عَلٰٓى أَحَدٍ مِّنْهُمْ مَّاتَ أَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ۚ إِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ○

The funeral Salāh should not be offered over them. The Prophet ﷺ was also disallowed to do so. As we saw in the previous chapter, verse (9:84)

Shaykh Abdul Aziz Ibn Baz رحمة الله عليه explained this verse (9:84). Because they disbelieve in Allah and His Messenger ﷺ, the funeral Salāh must not be offered over the infidel and the hypocrite, nor may one offer congregational Salāh with one of them as an Imam, nor may a hypocrite be appointed an Imam

● Sifat ul Munafiq (Faryabi) # 60

of Muslims, because both of them are disbelievers, or infidels. They are the worst enemies of the Muslims.●

The hypocrite who supports the infidels must be executed.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَآءً فَلَا تَتَّخِذُوا مِنْهُمْ
أَوْلِيَآءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللّٰهِ ۚ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ
حَيْثُ وَجَدْتُّمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَّلَا نَصِيرًا ○

{They long that you should disbelieve as they disbelieve, so that you are at par, there fore take not friends from among them, until they emigrate in Allah's way. But if they turn their backs, seize them, and slay them wherever you find them, and take not anyone of them as a friend or a helper.} (4:89)

If the hypocrite is not a supporter of disbelief then he will not be slain. Often, the hypocrites had hurt the Prophet ﷺ and the Sahabah ؓ sought his permission to slay them, but he disallowed them to do so.

Be severe to them. This is borne out in the verse (9:73) in the previous chapter. The jihad against them is to be severe to them. If they go to extremes and begin to fight the Muslims then the Muslims too should repulse and fight them.

Muslims should not have any kind of a relationship with them and their word should not be relied upon.

● Iqamah al-Barahin ala man istigath bi gharillah (Ibn Baz رحمة الله عليه).

EXAMPLES OF THE HYPOCRITES

THE FIRST

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا فَلَمَّآ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ
اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِىْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ○ صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ
لَا يَرْجِعُوْنَ ○

{Their similitude is as the similitude of a man who kindled a fire, so when it lit all around him, Allah took away their light, and left them in (utter) darkness (where) they could see nothing deaf, dumb (and) blind; so they will not return.} (2:17-18)

Ibn Mas'ud ﷺ said that when the Prophet ﷺ came to Madinah, some people who had become Muslims turned hypocrites. They are like one in darkness who lit a light and he could see everything around when the light extinguished suddenly and he could not say what was harmful around. The hypocrite was a disbeliever when he saw the light of Islam and realised what was lawful and unlawful, piety and evil. But, he returns to hypocrisy and thus loses the distinction between the lawful and unlawful, piety and evil.[1]

THE SECOND

اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّرَعْدٌ وَّبَرْقٌ يَجْعَلُوْنَ اَصَابِعَهُمْ
فِىْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللّٰهُ مُحِيْطٌ بِالْكٰفِرِيْنَ ○ يَكَادُ
الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ وَاِذَآ اَظْلَمَ عَلَيْهِمْ
قَامُوْا وَلَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْ اِنَّ اللّٰهَ عَلٰى كُلِّ
شَىْءٍ قَدِيْرٌ ○

{Or as a rainstorm from the heaven, wherein is darkness and thunder, and lightning they put their fingers in their ears against the thunderclaps, for fear of death. And Allah encompasses the disbelievers. The lightning well-nigh snatches away their sight. Whenever it gives them light they walk in it, and when it becomes dark

[1] Tafsir Ibn Kathir, Tabari.

over them, they halt. And had Allah willed, He would have taken away their hearing and their sight. Surely Allah has power over everything.} (2:19-20)

This kind of the hypocrites see the truth sometimes and fall into doubt at other times. Their doubt is like the rain in the darkness. Allah also says:

يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

{They think every shout to be against them} (63:4)

وَيَحْلِفُوْنَ بِاللّٰهِ اِنَّهُمْ لَمِنْكُمْ ، وَمَاهُمْ مِّنْكُمْ وَلٰكِنَّهُمْ قَوْمٌ يَّفْرَقُوْنَ ○ لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ اَوْ مُدَّخَلًا لَّوَلَّوْا اِلَيْهِ وَهُمْ يَجْمَحُوْنَ ○

{And they swear by Allah that they are truly of you, whereas they are not of you, but they are a people who are afraid. If they could find a refuge or some caverns, or a place to enter into, they would surely have resorted there to crushingly.} (9:56-57)

When the light of Islam falls on them, they get some of it in their hearts. They join the Muslims but when Islam faces some difficulty, they retreat away from the Muslims.

THE THIRD

The Prophet ﷺ said, "The example of a believer is like that of a fresh, soft plant. The wind bends it now and straightens it now. The example of hypocrite is like that of a pine tree that will not cease to remain straight till it is uprooted one day all of a sudden."❶

Allah involves a Muslim in various difficulties and sicknesses so that his sins are washed away.

The Prophet ﷺ said, "No Muslim is afflicted by hardship, fatigue, worry, grief and the like even so much as the pricking of a thorn without Allah making it an expiation for his sins."❷

As for a hypocrite, it is the same if he suffers no illness and difficulty. His illness is sudden and final. Therefore, he is compared to the pine tree.

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❶ Bukhari # 5643, Muslim # 61-2810, Tirmidhi # 2866 Ahmad 3/454, Darami # 2749. (Narrated: Ka'b Ibn Maalik.)

❷ Bukhari # 5641, Muslim # 52-2573, Tirmidhi # 966, (Narrated Abu Hurayrah ؓ and Abu Sa'eed Khudri ؓ).

THE FOURTH

The Prophet ﷺ compared the believer who recites the Qur'an and abides by its teachings to a citron whose fragrance is sweet and whose taste is sweet. The example of a believer who does not recite the Qur'an but abides by it is like a date that has no fragrance but a sweet taste. And the example of a hypocrite who recites the Qur'an is like a basil whose fragrance is sweet but taste is bitter. And the example of the hypocrite who does not recite the Qur'an is like a colocynth that has no fragrance but a bitter taste."●

The seen and the unseen of the believer are alike. Whatever he says with his tongue, he is convinced of it at heart. But a hypocrite is excellent outwardly though his inside or private is quite the opposite.

THE FIFTH

The hypocrite is restless. He moves here and there in search of peace. He is neither with the Muslims nor with the infidels. Allah says:

مُذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ
فَلَن تَجِدَ لَهُۥ سَبِيلًا ○

{Wavering between that (and this) belonging neither to these nor to those. And whomsoever Allah sends astray, you will not find a way for him.} (4:143)

The Prophet ﷺ said, "The example of a hypocrite is like an ewe that moves from flock to another not knowing which one to follow."●

● Bukhari # 5427, Muslim # 243-797, Abu Dawud # 4829, Tirmidhi # 2865, Nasa'i # 5028, Ibn Ma'jah # 214, Darami # 3363, Ahmad 4/397. (Narrated: Abu Musa Ashary)

● Muslim # 17, Nasa'i # 5037, Ahmad 2/47. (Narrated: Ibn Umar ﷺ).

THE HYPOCRITE'S FATE AFTER DEATH

IS FATE IN THE GRAVE

After the hypocrite is buried, his fate is no different than a sbeliever's. The Prophet ﷺ said, " ...Then He will meet the ird and say to him the same words (as before), and he will spond," My Lord, I believed in you, your Book and your essengers. I offered the Salāh, I fasted and I gave the ıkah." He will loud himself with piety as much as he can. llah will say. "Here (you stay) then," and He will say, "Now e bring to you our witnesses." He will wonder to himself ho could testify against him. So his mouth will be sealed ıd it will be said to his thighs, his flesh and his bones, peak!" And they will speak concerning his deeds. This will : in order that justice might be dispensed to him and Allah ill be angry with that hypocrite.●

IS FATE IN THE HEREAFTER

When the hypocrites are revived on the day of resurrection, they will swear and affirm, "we are Muslims, we lived among the Muslims and we have proof of that." Allah will say:

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ○

(On the day when Allah will raise them up all together, they will swear to Him as they swear to you, and they think that they are upon something. Behold, surely they are the liars!) (58:18)

Their request to the believers:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا ۖ فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ ۖ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ○

● Muslim # 16-2968. The Hadith is cited from in-between. He is the third person before Allah in the grave and Allah has reminded him of His favours and asks how he showed gratitude for them.

{On the day when the hypocrite men and the hypocrite women will say to those who have believed, "Wait for us that we may borrow from your light." It will be said, "Turn you back, and seek for a light! Then a wall shall be set up between them, having a door, in the inward there of is mercy and the outside where of is towards the chastisement."} (57:13)

They will then refer to their worldly relationship and plead.

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ، قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ ○

{They will cry out to them, "Were we not with you?" They will say, "Yea, but you tempted your souls, and you waited, and you doubted, and (your) vain desires beguiled you, until Allah's commandment came and the arch beguiler beguiled you concerning Allah.} (57:14)

- No leniency will be shown to the disbeliever or the hypocrite

فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ، مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ ○

{"So this day no ransom will be taken from you, nor from those who disbelieved. Your abode is the Fire, that is your patron. And it is an evil destination."} (57:15)

- The disbelievers and hypocrites will be together.

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ○

{Surely Allah will gather together the hypocrites and the disbelievers all in hell.} (4:140)

- They will face a severe punishment

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ○

{Give tidings to the hypocrites that for them is a painful chastisement.} (4:138)

- إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ○

{Surely the hypocrites will be in the lowest depth of the Fire, and you will not find for them any helper.} (4:145)

Allah will not conceal the faults of the hypocrites, but will ceal those of the believers. The Prophet ﷺ said, "Surely ıh, the exalted, will draw the believer nearer to Him and over him His veil and conceal him from the people and ll his sins. He will ask, "Do you remember that sin?" He say, "yes, my Lord," and He will recall them all so that he imagine to himself that he is ruined. He (Allah) will say, rely, I concealed them for you in the world and today I give them for you." Then he will be given his book of ounts in his right hand. But, as for the disbeliever and the ocrite, they will be called in the presence of the (entire) ıtion:

هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ○

{"These are they who lied against their Lord." Behold! The curse of Allah shall be upon the evildoers.}● (11:18)

The hypocrite will be the worst of men on the day of resurrection. Abu Hurayrah ﷺ narrated that Allah's Messenger ﷺ said, "Surely, the most evil of the people is the two-faced. He comes to these with a face, and to those with another face."●

ukhari # 2441, 4685, Muslim # 52-2768, Ibn Majah # 183, Jami' aghir # 1894. (Narrated: Ibn Umar ﷺ).

ukhari # 3494, Muslim # 199-2526, Abu Dawud # 4782, Tirmidhi # 025, Ahmad 2/495.

BE FEARFUL OF HYPOCRISY ALWAYS

Hypocrisy is a disease that drives faith out of a person's heart. Sometimes, a person is unaware that hypocrisy has made a home in his heart and he performs the deeds of a hypocrite unknowingly.

Abdullah Ibn Mas'ud ؓ narrated that a man among you goes out and he meets the man with whom he had some work. He speaks to him of this and that and praises him highly. He is most likely not to get his task done, yet he returns having made Allah angry and not possessing anything of religion.[1]

Here are some words of the Sahabah showing how fearful they were of hypocrisy.

1: Abu Ayyub Ansari ؓ said, "Times will come to a man when he has not even a needle's worth of hypocrisy in him. But times will also come to him when he does not have faith even the worth of a needle."[2]

2: Ja'd Abu Uthman رحمة الله عليه said about Umar ؓ, that he asked Abu Raja Atawi رحمة الله عليه if he had met any of the Sahabah ؓ who was fearful of hypocrisy. He said that he had met the earlier and most meritorious of the Sahabah ؓ and he also met the one who was most fearful of hypocrisy. Indeed, he had met Umar ؓ.[3]

3: Abu Darda ؓ Jubayr Ibn Nufayr رحمة الله عليه said that he heard Abu Darda ؓ while he was finishing his Salah. He sought refuge in Allah from hypocrisy and he sought it again and again. Jubayr asked him, "What's with you, o Abu Darda? You and hypocrisy?" He said, "Leave me alone. By Allah, a man turns away from his religion in just a moment, and comes out of it."[4]

4: Hasan. Aban asked Hasan and he asserted, "what gives me security from hypocrisy when (even) Umar Ibn Khattab ؓ was fearful of it."[5]

[1] Sifat ul Munafiq (Faryabi) # 111.
[2] Sifat ul Munafiq (Faryabi) # 77.
[3] Sifat un Nifaq (Faryabi) # 81.
[4] Ibid # 73
[5] Ibid

He also said that when they saw hypocrisy devouring faith, they had no grief other than about hypocrisy.●

5: Mu'awiyah Ibn Qurrah رحمة الله عليه said, "That there is no element of hypocrisy in me is dearer to me than the world and whatever it contains. Indeed, Umar ﷺ was fearful of it, how then may I be safe from it?"●

6: Mu'lla ibn Ziyad said that he had heard Hasan swear in the mosque-by Allah other than whom there is no God there has never been nor is a believer who has no fear of hypocrisy. And there was never, nor is, a hypocrite who fears hypocrisy. He who does not fear hypocrisy is a hypocrite.●

7: Muhammad Ibn Sirin ﷺ said that nothing is more fearful than hypocrisy for one who has recited the verse;

وَمِنَ النَّاسِ مَنْ يَقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۝

{And of mankind there are some who say, "We believe in Allah and the last Day," While they are not believers. (2:8)}●

8: Amr Ibn Aswad Ansi رحمة الله عليه would hold his left hand with his right when he went to the mosque. When asked about it, he said, "I fear lest my hands become hypocrites."●

9: Salaam Ibn Abu Mut'i ﷺ narrated about Ayyub ﷺ that he had with him a man of Murji'ah. This man said, that there is either disbelief or faith (no third thing), Ayyub did not say anything (for sometimes) and then turned to him and asked him if he had read Allah's words:

وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَاِمَّا يَتُوْبُ عَلَيْهِمْ

{And others who await Allah's commandment, whether He chastises them, or He relents towards them.} (9:106)

"Are they believers or disbelievers?" The man was nonplussed, Ayyub ﷺ said, "Go and recite the Qur'an. Each verse mentions hypocrisy. And I fear for my self."●

10: The slave of Ghafarah, Umar رحمة الله عليه said,"The

● Ibid #82.
● Sifat ul Munafq (Falyabi) # 86
● Ibid # 87.
● Ibid # 89
● Sifatul Munafiq (Faryabi) # 90
● Ibid # 92

furthest of men from hypocrisy and the most fearful of them for himself is one who finds that nothing can save him from it. And the nearest of men to it is he who finds peace on being described with what he does not possess. When you are confronted with a praise of something that you do not possess then say,

اللّٰهُمَّ اغْفِرْلِيَ مَا لَا يَعْلَمُوْنَ وَلَا تُؤَاخِذْنِيْ بِمَا يَقُوْلُوْنَ فَإِنَّكَ تَعْلَمُ وَهُمْ لَا يَعْلَمُوْنَ۔

[O Allah forgive me that which they do not know and *do not seize me* with what they ascribe (to me), surely. You know while they know not.]"[1]

11: Ibrahim Taymi رحمة الله عليه said, "When I compare my words with my deeds, I am fearful lest I be a liar."[2] \(or, "I am fearful lest I be among the deniers (of Shariah).")

12: Ibn Abu Mulaykah said, "I met thirty of the Prophet's ﷺ Sahabah ؓ. Each one of them was fearful of hypocrisy in himself. There was none among them who said that he had the faith of Jibril ؑ and Mika'il ؑ."[3]

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[1] Sifat ul Munafiq # 94.

[2] Bukhari chaqter 36 Book of Faith (heading preceding Hadith # 48), Sifat ul Munafiq # 95,

[3] Bukhari chapter 36 Book of Faith (heading preceding Hadith # 48)

THE RECITERS OF THE QUR'AN ARE MORE PRONE TO HYPOCRISY

Abdullah Ibn Umar ﷺ narrated that Allah's Messenger ﷺ said, "Most of the hypocrites in my Ummah will be its reciters of the Qur'an."[1]

Imam Ibn Athir explained it thus:

They try to ward off blame by memorizing the Qur'an and their conviction is to remove it. This was what the hypocrites did in the times of the Prophet ﷺ.[2]

Many people memorise the Qur'an and get the word 'Hafiz' appended before their names. They no longer ensure that they have the Qur'an preserved in their memory. But, the 'Hafiz' is retained.

[1] Sifat un Nifaq wa Na'at ul Munafiqin # 155.

[2] An Nihayah fi Gharibul Hadith wal Aather 4/31.

HYPOCRISY WILL BE MORE COMMON BEFORE THE LAST DAYS

- (Sayyidah) Ayshah رضي الله تعالى عنها narrated that when Allah's Messenger ﷺ died hypocrisy was visible in Madinah and the Arabs apostated.●
- Hudhayfah ﷺ narrated: Surely if a man among you spoke something in the times of the Prophet ﷺ, he became a hypocrite because of that. But, today, I hear it from one of you ten times.●
- Umar Ibn Khattab ﷺ narrated that Allah's Messenger ﷺ said in a sermon, "The most that I fear for my Ummah is every glib-tongued hypocrite."●
- Hasan said, "Ahnaf Ibn Qays came to Umar ﷺ in a deputation. Umar ﷺ held him for a year and then asked him if he knew why he had restrained him. Then he said, "Surely, Allah's Messenger ﷺ cautioned us against every hypocrite, master of the tongue. You are not one of them, if Allah wills; So, go to your native land."●
- Umar Ibn Khattab ﷺ narrated: Three things destroy Islam: the straying of a scholar, the hypocrite's debating with the Qur'an and the misleading imams (who rule and lead). ●
- Hudhayfah ﷺ said, "The hypocrites who are among you today are worse than the hypocrites who were in the times of Allah's Messenger ﷺ. "Someone asked him, "O Abu Abdullah, how is that?" He said: "Those people used to conceal their hypocrisy while these ones make it known."●
- Anas Ibn Maalik ﷺ narrated that Allah's Messenger ﷺ

● Sifat un Nifaq wa Na't ul Munafiqin # 117, Mu'jam Awsat (Tabarani) 5/48, Mu'jam Saghir 2/214.

● Ahmad # 23191, Sifat un Nifaq wa Na'tul Munafiqin # 118.

● Jami Saghir # 239, Ahmad # 129, 137, Sifatun Nifaq # 23.

● Sifat un Nifaq wa na't ul Munafiqin # 148.

● Sifat ul-Munafiq (Faryabi) # 31, Darami # 647.

● Musnad Abu Dawud Tiyalsi p55. Ibn Abu Shaybah 15/109, Sifat ul Munafiq (Faryabi) # 53, Sifat un-Nifaq wa Na't ul-Munafiq # 110

d, "Before the Last Hour, there will be fitnah (trials and schief) like pieces of a dark night. A man will arise in morning as a believer but evening will find him to be lisbeliever. He will see the evening as a believer but ne to morning as a disbeliever. And people will sell ir religion in return for worldly possessions."❶

dullah Ibn Umar ﷺ said, "A time will come to the ople when they will assemble in their mosques but re will not be among them a believer."❷

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idhi # 2197, Ahmad # 17711, Sifat ul Munafiq (Faryabi) # 104.
ul Munafiq # 108, Ibn Abu Shaybah # 30355.

THE STRAYING OF THE MUSLIMS IN THE LAST DAYS

Yazid Ibn Ameerah رحمة الله عليه narrated that whenever Mu'adh Ibn Jabal ﷺ sat down to preach, he would say while sitting, "Allah is a Just Ruler. His name is blessed. Those who doubt will perish."

One day, Mu'adh Ibn Jabal ﷺ said, "Surely, behind you are trials when there would be abundant wealth and the Qur'an would be opened so much so that everyone will take it the believer and the hypocrite, man and woman, the young and the old, the free man and the slave (meaning they will learn it). Perhaps a speaker might say, 'What is it with the people. They do not follow me though I have recited the Qur'an? They will not follow me till I introduce for them something other than it.' Hence, beware of innovations! Surely, that which is innovated is error (and misleading). And I warn you against the straying of the wise (scholar), for, the devil does utter a word of error from the tongue of the scholar while the hypocrite may utter a true word sometimes."[1]

THE RULERS BEFORE THE LAST DAY WILL BE HYPOCRITES

Hasan رحمة الله عليه said, "The Last Hour will not come till every people are governed by their hypocrites."[2]

[1] Abu Dawud # 4611. Sifat ul Munafiq (Faryabi) #41.

[2] Sifat ul-Munafiq (Faryabi) # 117.

GLOSSARY

Kalimah Shahadah: It is the confession of testimony: I bear witness that there is no God but Allah and that Muhammad ﷺ is His slave and His Messenger.

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

Aathar:	Narrations of the Sahabah ؓ.
Adhan:	the call to congregational Salāh
Ahadith:	(pl of Hadith).
Asr:	the afternoon Salāh.
Dajjal:	Anti-Christ.
Dhikr:	remembrance of Allah.
Fajr:	the Salāh with onset of dawn.
Fitnah:	Mischief, trial, temptation
Hadith Qudsi:	Allah's words as distinct from the Qur'an, narrated by the Prophet ﷺ.
Hadith:	Prophet's ﷺ saying, deed or tacit approval.
Isha:	the Salāh about 90 minutes after maghrib.
Jihad:	fighting the infidels in Allah's cause, exertion, struggle.
Madrasah:	religious school,
Maghrib:	the Salāh after sunset, sunset.
Muadhdhin:	One who calls the adhan.
Mushrik:	an idolator, one who associates anything with Allah, a polytheist
Ruku:	the bowing posture in Salāh
Sahabah:	the companions of the Prophet ﷺ
Sahabi:	(singular of Sahabah).
Sajdah:	the prostration.
Salaam:	A form of greeting.
Salāh:	the regular prayer both prescribed and voluntary.
Shaam:	the territories of Syria, Palestine, Lebanon and Jordan (as they were known).

Shaytan:	Satan, the devil
Sujjud:	(pl. of Sajdah)
Tahajjud:	the voluntary Salāh in the night.
Zakah:	prescribed charity.
Zuhr:	the midday Salāh.
صلى الله عليه وسلم	Sall Allahu alayhi wa Sallam: May Allah's blessing and peace be on him. (recited with the Prophet's name).
رضي الله تعالى عنه/ عنها/ عنهم	My Allah be pleased with him, her\them.
رحمه الله	May Allah's mercry be on him\her, etc.
رحمة الله عليه	May Allah's mercy be on him\her, etc.



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